CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

®

THE TREND IN BRITAIN

The Spiritual Situation Today
FRANK COLQUHOUN

The Church of England
TALBOT MOHAN

The Church of Scotland
JAMES D. DOUGLAS

The Free Churches
F. P. COPLAND SIMMONS

FIRST IN A SERIES
The Christian Witness in Israel
MISSIONARY CONCERNS

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THIS ISSUE EXCEEDS 172,500 COPIES

★ "A nation's strength," the London *Times* recently editorialized, "can be measured in many ways. There can be moral strength, material strength, social strength, financial strength, strength of will and purpose. . . . The outside world . . . does not put British stock very high in some of these at present." Britain can still have "a high place in the world," added *The Times,* but "there will have to be a resurgence of national will, a toughness in thinking and effort. . . ." What is to be said, moreover, of Britain's spiritual strength today? For an authoritative answer, CHRISTIANITY TODAY presents the views of a competent corps of evangelical writers enlisted by our London office on Wine Office Court (just off Fleet Street).

★ The first of four essays on modern Israel, by Editor Carl F. H. Henry, begins this issue (page 22) coincidentally with news reports of an Orthodox Jewish clash with Christian believers in Jerusalem (page 25). The initial essay will be concluded in the August 28 issue (next to appear).

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GREAT BRITAIN:
The Spiritual Situation Today

FRANK COLQUHOUN

No thoughtful and responsible Christian can survey the spiritual state of Great Britain today with complacency. Indeed, only deep concern will enable one to look the facts in the face and assess them properly, for the situation in Britain calls for much heart-searching and penitent prayer.

For at least a century and a half Britain has been in the vanguard of evangelical and missionary enterprise. She has been known, not without some justification, as a Christian nation. Her laws and her life have been built upon the Word of God. To a unique degree her influence among the other nations of the world has rested upon her reputation for integrity, honor, and justice.

What are we to say about the moral life of Britain in this mid-twentieth century? The moral and spiritual condition of the nation is far from healthy—particularly the moral condition, and, after all, that is but the reflection of the spiritual. The voice of history bears witness to the fact that spiritual decline inevitably leads to moral decay.

Today the old standards of Christian decency are being openly flaunted. Crimes of violence are increasing at an alarming rate. Despite the expenditure of colossal sums of money for education, juvenile delinquency is a matter of growing concern. Immorality, prostitution, and vice are more highly (and openly) organized and commercialized than ever before. The theaters, cinemas, and bookshops reflect all too clearly the moral trend of the age—a trend downwards, not upwards.

And yet the church life of the nation is by no means extinct. Far from it. Quite apart from the main denominations, numerous religious agencies are engaged in spreading the Gospel through city missions, village evangelism, Scripture distribution, colportage work, open-air meetings, young people's camps, and the like. One way or another a vast amount of Christian activity —much of it genuinely evangelical and spiritual—is going on throughout Britain year by year.

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Why then is the church so seemingly ineffective? Although, comparatively, Britain is geographically a small country, the state of the church varies enormously from place to place. The North is different from the South. Rural England (and much of it is still rural) presents a contrast to the industrial areas. London has its own particular problems. It must suffice here to note one of two things about the religious state of the nation in general terms.

1. It is a mere commonplace to assert that the chief enemy of the church in Britain today is *spiritual indifference* rather than organized hostility. There is little real opposition. The number of militant atheists or Communists is comparatively small. Indeed, most people view the church with a benevolent eye as a venerable and sometimes useful institution, to be patronized on such occasions as baptisms, weddings, and funerals, but otherwise not to be taken too seriously. The average man-in-the-street does not think much about religious issues: in fact, he does his best *not* to think. The "church" is not a vital factor in his life. Undoubtedly this attitude of indifference is due to the contemporary scientific mood. The intellectual climate of the age is not conducive to deep religious thought.

2. Another factor to be reckoned with is the welfare state, together with the present wave of material prosperity. After the austerities of the war years, and the struggle of the immediate post-war era, the nation now at long last finds itself comfortably off. Poverty scarcely exists. Money is plentiful. More is being spent on luxuries and pleasures—drink, tobacco, gambling, entertainment, sport, and so on—than ever before. From the cradle to the grave the State takes care of them. Their bodies are well fed. Their health is looked after. They are amply provided with cultural and intellectual interests. What more can they require? There is no obvious sense that something vital is missing, that life lacks purpose and power. In consequence the relevance of the Gospel becomes all the more remote.

3. Without question, the real cleavage between the church and the nation is at the level of the "working classes" rather than at the other end of the scale. Of course, it is a fact that the working classes historically have been poor churchgoers, and their religion always has been nominal and superstitious rather than active and real. Perhaps the difference today is that their religion is ceasing to be even nominal—at least in many cases—and that this section of the community is more blatantly pagan than any other.

The spiritual situation in Britain is therefore not an easy one. In many respects it is quite complex. Looking at things as a whole, it would be easy to become entirely pessimistic.

SOME SIGNS OF HOPE

It would be equally easy to be deceived by a false optimism. Yet the position is not without hope, particularly from the evangelical point of view.

1. Ever since Billy Graham's visit to London in the spring of 1954 for the "Harringay" crusade, there has been a quickening of evangelistic concern in the churches and the result in many cases has been an improvement in church attendance. But more—there has also been a notable increase in the number of recruits for the Christian ministry. As a result the supply of ordinands is now better than it has been since before the war, and it is still improving. The significance of this is that, in the opinion of many observers, *manpower* is the key to the missionary situation facing the church in Britain today. There is evidence that in well-staffed parishes the church is having a definite and decided impact on the community. The ineffective church is usually the church with an ineffective ministry.

2. Another hopeful sign is to be found in the universities and colleges, more especially among the older foundations. It is claimed that church and chapel attendances at Oxford and Cambridge are larger than they have been for several decades. Those engaged in evangelistic and pastoral work among students tell of a quickening of interest in the eternal verities, a deeper spirit of inquiry, a new readiness to consider the claims of Christ—and in many cases to accept them. It seems that the Gospel is making itself felt in a potent way among the future leaders of British public life.

3. Closer co-operation between the churches is another significant mark of the current religious situation in Britain. Slowly the barriers between the established church and the free churches are breaking down. Bitter and jealous rivalry among the denominations is giving way to united endeavor—sometimes in the field of evangelism, sometimes in the sphere of social service. Admittedly visible unity among the churches is not necessarily a mark of grace; but no more is visible disunity. And the latter is all too often a cause of stumbling to those outside who cannot reconcile the church's message of peace and goodwill with its own deeply divided state. Clearly the church can speak with more authority to a bewildered and questioning society when it speaks with one voice.

4. Much has been made in certain quarters of the post-war revival of "biblical theology" and the return to biblical preaching. There is enough truth in this claim to enable us to speak of a "back to the Bible" movement in the churches. The old era of destructive biblical criticism seems to be a thing of the past. This has not been followed by a wholesale revival of "conservative" theology—not by a long way; but at least the Bible is being taken more seriously than before and is being accorded a new place of honor in the pulpit and lecture hall.

"The basic need of the church is for spiritual revival . . . . Perhaps it would not be unfair to suggest that Christians in Britain, generally speaking, are living on the right side of Easter but on the wrong side of Pentecost. They have faith but not power. And that is true of the church as a whole . . . . A deep religious awakening would change the church in Britain . . . . into a dynamic (and sometimes disturbing) spiritual force."

So there are signs of hope. But there is no ground whatever for complacency in looking at the religious life of Britain today. True, a great deal is being done. The disturbing question is: How much is being accomplished? And what is needed to make the Church's witness more powerful and penetrating in the life of the nation?

There is only one answer to that question. The basic need of the church is for spiritual revival. The machinery is there. The driving force is lacking. Perhaps it would not be unfair to suggest that Christians in Britain, generally speaking, are living on the right side of Easter but on the wrong side of Pentecost. They have faith but not power. And that is true of the church as a whole. A deep religious awakening would change the church in Britain from being a respectable (and often respected) institution into a dynamic (and sometimes disturbing) spiritual force. END

Statistics Tell Britain's Story

PHILIP EDGCUMBE HUGHES

The Communist newspaper *The Daily Worker* has a larger circulation than that of the three Church of England weekly newspapers combined. It would be wrong to conclude, however, that the membership of the Communist party outnumbers the membership of the Church of England, for that is very far from the case. But it would, I think, be right to conclude that church people in Britain show far less intelligent interest than do Communists in what they profess to believe. There is a general lack of urgency and a failure of genuine involvement.

Compare this situation with 150 years ago when the newly-founded British and Foreign Bible Society, impelled by a realization of the drastic need for translating the Scriptures and distributing them throughout the world so that the Word of God might be available to all mankind, applied itself in full seriousness to the prosecution of this stupendous task. The work of that great Society continues. But respectability seems to mean more to the average British Christian today than does urgency. Is he excited and goaded by the fact that 1,800 of the world's 3,000 languages are still awaiting the translation of even a part of Holy Scripture? Is he disturbed to know that 1,500 millions of the world's population of 2,900 millions have never heard the message of the Gospel? Such zeal as he may show confessedly looks anemic when set beside the tireless persistence of the so-called Jehovah's Witnesses in door to door visitation, distribution of literature, and argumentation.

The facts and figures which emerge in the pages that follow demonstrate clearly enough the seriousness of the present situation in Britain—a situation now frequently described as "post-Christian." The number of men annually ordained in the different churches falls far short of the figure required to fill existing gaps, let alone maintain an adequate ministry. Moreover, it is an elderly ministry, with clergy over 75 years of age outnumbering those under 35 (in the Church of England at least). Still more distressing is the low level of missionary concern—as regards both going and giving. In the Church of England, for example, a paltry 3.1 per cent of income is expended on overseas missions—less than half of the proportion devoted to this purpose half a century ago (and that was woefully little!).

The information that two out of every three members of the population have been baptized in the Church of England may at first sight seem impressive. But it must be offset by the startling fact that only one out of four go forward to confirmation, and, worse still, only one out of every seventeen are present in church for Holy Communion on Easter Day. In other words, between baptism and communion there is a leakage of some 90 per cent—and even then we should take into further account the fact that Easter communions are inflated by numbers who ordinarily are not seen in church on Sundays.

The Free Church picture is, if anything, still less reassuring. A combined membership of more than 2 million 50 years ago has now dropped to some 1½ million. Within the same period children enrolled in Sunday school registers have decreased in number from 3½ million to less than 1¼ million. At the same time English population figures have not remained static but have increased by some 12 million. This makes the actual situation much more disconcerting than the mere figures of church and Sunday school membership would by themselves indicate. While the population advances the Christian Church lags behind.

Closely, indeed inextricably, linked with this state of deterioration is the phenomenal increase of crime and vice. When men no longer live for God they live for self. Lowering of spiritual standards leads inevitably to lowering of moral standards and to the increase of futility and instability in personal life. The widespread snapping of the sacred bonds of family life and the demoralization of youth, many of whom seem to have no standards of behavior whatever, does not present a perspective of hope for the future. Indeed, as Judge Ruttle observes, "nothing but a revival of true religion on a national scale can meet this situation." END

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The Church of England

TALBOT MOHAN

Despite the great increase in the general population, the over-all picture for the Church of England reveals a vast breakaway from the life and dedication of the church, and a lingering belief that the maintenance of some link with the church is prudent. The church's ministerial manpower and reserves are seriously depleted. The lessened sense of missionary responsibility among churchgoers gives evidence that the spiritual quality of Christian commitment today contrasts unfavorably with that of earlier generations.

The information which follows is taken in the main from *Facts and Figures About the Church of England*, published by the Church Information Office in 1959. Unless otherwise stated, the figures apply to 1956, the year of the census, and are the most accurate now available.

POPULATION

Estimated population of the provinces of Canterbury and York: in 1851, 16,896,189; in 1956, 42,227,000. Number of "livings" (as of Dec. 31, 1958): 11,533, of which 1,027 were vacant. Of these, 6,687 have one church, 3,551 two churches, 1,027 three churches, and 268 have more than three churches. Of these livings, 3,185 had populations over 750; 5,090 had populations between 750 and 4,999; 2,193 had populations between 5,000 and 9,999; and 1,024 were over 10,000. The total number of churches and chapels in 1958, including extra-parochial buildings, was 20,289.

MANPOWER

1. The Number of Clergy: Total number of clergy working full time, 14,454. There are 43 archbishops and bishops, 77 suffragan and assistant bishops, 10,357 beneficed incumbents, 2,645 assistant curates and curates-in-charge, and 727 retired clergymen working part-time.

2. The Age of Clergymen: In 1851, the proportion of all clergymen under the age of 35 was 30 per cent; in 1951, 10 per cent. In 1851, the proportion of all clergymen over 75 was 3 per cent; in 1951, 12 per cent —in other words, there are now more clergymen over 75 than under 35.

3. Ordination of Deacons: The numbers for the last ten years are: (1951) 411; (1952) 479; (1953) 472; (1954) 444; (1955), 446; (1956) 481; (1957) 478; (1958) 514; (1959) 512; (1960) 601. At least 600 deacons are required to be ordained every year, simply to make good the losses by death and retirement. To make a real and fairly quick recovery from the accumulated losses of the last 50 years would call for at least 1,000 ordinations of deacons every year.

4. Licensed Lay Readers: Generally business or professional men who give help freely on Sundays in their own parishes or in the diocese total 5,971. Full-time workers: Church Army workers, 142 men, 130 women; deaconesses, 119; women workers, 441; other workers, 579. Total: 6,279 men; 1,103 women.

TELL-TALE FIGURES

The following figures reveal on the one hand a widespread desire for some link with organized religion. But on the other hand there is little corresponding consistency of religious observance. Some 66 per cent (26,771,000) of the population have received baptism in the Church of England; 24 per cent (9,691,000) have been confirmed; 6 per cent (2,348,354) received communion on Easter Day.

Marriages per thousand of the population reveal the sharp breakaway from the Church:

	Church of England	*Roman Catholic*	*Other Denominations*	*Civil*
1840	907	10	50	20
1957	496	115	109	280

The increase in Roman Catholic marriages is undoubtedly due, in part, to pressure against mixed marriages.

The total number of Sunday school scholars is 1,307,662; the total number of teachers, 101,330. Television and the motor car have seriously affected Sunday school attendance.

Stewardship campaigns are a common church activity today, but their effect upon missionary giving remains to be seen. The proportion of expenditures on overseas missions has decreased. In 1906, it was 6.5 per cent; in 1956, 3.1 per cent. END

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The Church of Scotland

JAMES D. DOUGLAS

A poll taken by the Glasgow *Evening News* (Feb. 5, 1947) revealed that half the people of Scotland never go to church (suggesting that the other half do), and that one quarter of those interviewed do not criticize the church, but declare themselves simply to be "not interested." On an average Sunday morning about 34 per cent of Church of Scotland members attend worship (Baptists have 78, Methodists and Roman Catholics 63, Congregationalists 49, Episcopalians 40 per cent). On an average Sunday evening only 8 per cent of Church of Scotland members attend (United Free Church 16, Congregationalists 12, Episcopalians 10 per cent). Although evening services in Scotland have never been well attended, there has been a marked decrease in recent years; congregations of 15 and 18 are not uncommon, even with churches of around 800 members. The counter-attraction of television seems to have contributed to this state of affairs.

It is difficult to avoid the conclusion, now six years after the Billy Graham Kelvin Hall Crusade in Glasgow, that "the fruit that has been pulled off the unchurched branches does not amount to any very large basketful." When consulted on the value of large-scale or local evangelistic campaigns, only 12 of 176 congregations reported definite results; 45 slight results; 119 little or no results.

CHURCH AND NATION

The Church of Scotland is independent of state control, is Presbyterian in government, and bases its doctrine on Holy Scripture, with the Westminster Confession of Faith as the Church's subordinate standard. It claims as members a larger proportion of the national population than any other church in the English-speaking world. It has 2,257 pastoral charges in Scotland, and is served by about 1,950 ministers.

Scotland

1901: population	4,472,103
1931: population	4,842,980
1959: population	5,165,000 (estimated)

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Church of Scotland

1901: membership	1,163,594
1931: membership	1,280,620
1959: membership	1,306,661

Baptisms and New Members Admitted on Profession

1901: baptisms	60,444
1931: baptisms	38,777
1959: baptisms	51,383
(including 5,640 adult baptisms)	
1901: new members	47,960
1931: new members	43,572
1959: new members	35,491

THE POSITIVE SIDE

The picture is by no means all black. The figures on Christian liberality over a 30-year period show encouraging gains. Where the average Church of Scotland member in 1930 gave £1.9s. per year in offerings, he gave £2 in 1947, and £3.6s. in 1959. Moreover, during the period 1948-59 the Church of Scotland established 84 new parishes and completed 129 buildings, of which 108 are hall-churches, the cost of which ranged from £12,000 to £30,000 each.

COMMUNION OBSERVANCE

Also noteworthy is the fact that during 1959 a total of 932,456 members took Communion at least once, a figure to be considered against the background of a church where Communion services are held only once, twice, or four times in the year.

MINISTERIAL STATISTICS

There are at present (July, 1961) 200 vacant charges in the Church of Scotland, most of these in country areas. Some have not had a minister for three years or more. Some 100 new ministers per year are required to carry out even the routine work of the church at home and abroad. That a critical manpower situation is developing can be seen from the fact that the average annual intake of new ministers covering the years 1960-62 inclusive does not exceed 60. The church's missionary strength is now only two-thirds of the 1901 figure. END

Free Churches: England and Wales

F. P. COPLAND SIMMONS

In his presidential address to the National Free Church Council in 1916, the Reverend J. H. Shakespeare, one of the outstanding free church leaders of those days, spoke these ominous words: "You know that for years there has been a decline in members and Sunday school scholars, and that, unless it can be stayed, the free churches must slowly bleed to death."

Forty-five years have passed since those words were uttered, and the free churches in England and Wales are still alive. That does not mean that any of us are satisfied with the state of the free churches, for "continuous decline" in the membership of some of our major denominations has gone on to this day. But the result is not quite so catastrophic as some of the pessimists were inclined to prophesy.

At the time Mr. Shakespeare spoke, the free churches were a political force in the land and governments took careful note of the resolutions sent to them by the free church council. But this era has ended and we are not likely to see it again. The cynic used to say that "the Church of England was the Conservative Party at prayer," and others added that "the free churches were the Liberal Party at prayer." With the Right Honorable David Lloyd George, the Liberal Prime Minister, as a vice-president of the National Free Church Council, it was inevitable that people should associate the free churches with the Liberal Party and link up the decline of the former with the almost total extinction of the latter.

CAUSES FOR DECLINE

But this would be a superficial and wrong judgment. There are other and more serious causes for the decline of the free churches. The first World War with its complete change of habits of millions of men, women, and children, plus a loss of faith in God which beset many hearts, caused a grievous wound in the Body of Christ in this land from which it has never really recovered. It has been calculated that nine people out of ten hardly ever darken a church door (of any denomination) in England. Who are the nine, and why do they not come to church?

Most of these are decent law-abiding citizens with no antipathy to the church (in fact, they all like to have a church near their own home where their children can be baptized, their daughters married, and their old folks buried), but with an impregnable wall of apathy and indifference surrounding them. If questioned, they would all say they are Christians, but they see no necessary connection between that and attending church regularly. Their usual excuse is that there are so many denominations that they are confused and don't know which one to attend. "Why don't the churches get together?" they ask rather petulantly.

But in districts where the churches *have* come together and have formed a united community church with no denominational label, the attendances are little better and sometimes worse! Now, this does not excuse our slowness in breaking down the barriers between us. Kagawa used to say that he spoke English very badly, and when he tried to say "denomination" it sounded more like "damnation"! Certainly the slowness with which the free churches have debated the matter of union, without getting any further, has bedeviled our witness in the eyes of the ouside world.

FIGURES AND FALLACIES

Because figures can be very deceptive, comparisons of figures between denominations can lead to snares and delusions. Professor Highet of Glasgow University (who has done a great amount of research in church statistics) is constantly pointing out the fallacy of comparing Roman Catholic and Protestant figures. The Roman Catholic church, for example, counts every baptized child as a member, while the Protestant churches only count as members *adults* who have made a profession of faith and have confirmed their baptismal vows. This strictness tends to depress the numbers on our church rolls and thus give quite a false impression. There are some parts of the Highlands of Scotland in which the free churches (or "Wee Frees") have a majority. Their membership rolls may show

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only 50 names, but attendances on Sunday may average 500. Such is the fear in the Highland heart of "eating and drinking unworthily" that many postpone the act of joining the church until they reach the sere and yellow leaf, while most do not *join* the church at all although they *attend* faithfully.

With this caveat, let us look at the facts and figures of the free churches in England and Wales. Undoubtedly, the figures are disturbing and show a slow but steady decline over the last 50 years. The idea that all churches were crowded to the doors 50 or 60 years ago when "everybody went to church" is a figment of the imagination. The fact is that 50 years ago the free churches had sittings for 8 million people, while the membership was only just over 2 million. In those days when the motor car was in its infancy, radio and television were unknown, and Sunday cinemas and other counter-attractions were nonexistent, there were some churches in London and throughout the country which were crowded to the doors. Today, when it is no longer fashionable to go to church, and when there are innumerable counter-attractions on Sundays, there are still some great preachers who can draw "capacity" congregations. In London, the City Temple (Congregationalist) and St. Columba's, Pont Street (Presbyterian) have closed-circuit television built in to cope with their overflow congregations, while churches like Westminster Chapel (Congregationalist) and some of our suburban free churches are crowded Sunday by Sunday.

The four major free churches in England and Wales are the *Methodists* (with 733,658 members), the *Baptists* (with 242,000 in England and 93,000 in Wales), the *Congregationalists* (with 212,017 in England and 111,864 in Wales), and the *Presbyterians* (with 71,039 in England and 138,655 in Wales).

In round figures, there are 23,000 free churches, 17,000 Anglican churches, and 3,000 Roman Catholic churches in England and Wales.

Each denomination has its quota of problem churches, where the population has changed its character or moved away, so that the closure and sale of downtown church buildings is a common experience. On the other hand, each denomination has its own church extension policy that reaches out into new areas, and new churches are constantly being opened. For some years now there has been an understanding between the major denominations that only *one* church is opened in each new area to serve all the free church denominations. Unbridled competition in church building has gone. The day of co-operation has dawned.

Fifty years ago there were (in round figures) 2,150,000 members in the free churches and 3,250,000 Sunday school scholars. Today the numbers are 1,550,000 members (a drop of 25 per cent) and 1,225,000 Sunday school scholars (a drop of 60 per cent)—and it must also be remembered that, so far from standing still, the population has increased by some 30 per cent during this period: a fact which aggravates the situation still further. Thus, while the churches in the United States have been growing by leaps and bounds to unprecedented heights, we have been steadily declining in numbers. The landslide in our Sunday school numbers has been catastrophic.

MITIGATING FACTS

Over against these figures there are one or two mitigating facts. One is that there are hundreds of thousands of "adherents" in our free churches who will not allow their names to go on the roll, but who attend one church or another. If asked point-blank what they are, they would say Methodist, Baptist, Congregationalist, or Presbyterian, as the case might be. So there is, up and down the land, a very wide public of free church people, well-disposed towards the churches but who cannot be tabulated or counted.

Then the recent movement of Christian Stewardship, which has affected most of our churches, while not producing more members, has deepened the meaning of membership. We now have a more responsible type of member, ready to worship more faithfully, give more generously, and serve the church and community more readily.

One more mitigating fact is that since the 1944 Education Act became law, every day-school in the land must begin the day with an act of worship and with the teaching of Scripture.

But when every explanation has been given, and every excuse made, the fact remains that the revival, for which so many of us have prayed and worked for decades, shows no sign of coming to our land. When the Spirit tarries, we must wait for Him; but many Christian hearts in Britain today cry out: "How long, O Lord, how long?" END

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The Great Cities

T. L. LIVERMORE

The great cities of Britain present special difficulties to the work of evangelism. But they call for thorough consideration, since almost a third of the population lives either in a city of over a million souls or in one of the vast industrial "conurbations" of these islands.

Because of unplanned development, large urban areas exist without a sense of community. Long journeys to work and to cultural amenities, as well as to the open country, are common to these areas. Much of the housing is old and uneconomic, and playing fields, swimming baths, and community halls are far from adequate. These conditions militate against community life, since they discourage attendance at meetings, whether political, social, literary, or artistic. The work of the churches suffers from the same difficulties. In addition, the incidence of shift-work in many industries prevents regular attendance by those who desire to take their part in activities outside the home. All voluntary youth organizations encounter difficulty in finding sufficient adult leaders.

Another set of factors affecting church attendance is the enormous change in home comforts. Mass-produced furniture, television, washing machines, refrigerators, and now record players and tape-recorders, have combined to produce a comfortable if noisy home life for multitudes of our people. Those of us who have known "working-class" homes for the past half century have seen remarkable changes. There has been considerable increase in "off-license" sales of alcoholic liquors, and people of the great cities have been disposed to stay at home when the day's work is done.

Without doubt the mechanical and automatic routines of modern factory life encourage a materialistic rather than a personality-centered outlook on life. Prosperity is measured in terms of manufactured goods rather than by the results of the family's own labors. Thus the family car receives more attention and has a status-value in the community beyond that of the garden which used to be important in areas where gardens could be found. But the garden is now often either laid to grass or paved to lessen the demand for attention, while many cars are religiously washed in the street as a Sunday morning exercise. From some towns the local football team is always accompanied by special train loads and coach parties of "supporters," but these are mainly week-day activities.

The total effect of such things is to crowd life with earthly interests so that little time remains for God. Home, business, and sport combine to make life too full for God to have a place. The new convert finds that a complete reorganization of his leisure time is involved if he is to take his place in the life of the church.

RELIGIOUS VIEWS OF THE PEOPLE

In the past 15 years several interesting surveys of social conditions have dealt with religious views and activities. Reports from chaplains in the services and in the prisons have disclosed widespread ignorance of Christian truths and faith. Yet beneath all this, several valuable things persist. First, there is a real respect for the Bible, a fact which gave potency to Billy Graham's assertion, "The Bible says." By and large, this resounds in the hearts of most people, despite the persistent attacks on the authority of the Bible by some church leaders and lecturers. Although the clergy or ministers as a class are sometimes held in disrespect, almost invariably there is high regard for some preacher who is personally known.

Since much of the social, educational, sick visiting, and nursing work of the church has been progressively taken over by the state, it is now less customary than in former times for the nonchurchgoer to turn to "the parson" for guidance and help.

ATTITUDES OF THE CHURCHES

The various denominations have reacted differently in the face of aging congregations and financial difficulties. Some have been cushioned against losses by substantial endowments; others have amalgamated churches in the same neighborhood and have sold redundant sites at high prices. The shortage of men for the ministry has been widely felt despite the use of

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laymen wherever possible. A few years ago a prominent Baptist warned the London Association that few of their churches would remain open in 25 years. That was before Billy Graham's Harringay Crusade in 1954, which gave a great boost to churches of the London area (including the Baptists). Congregationalist and Methodist churches are still being closed, while numbers of bombed Anglican churches have not been rebuilt *in situ* but on new building estates on the outskirts of the area. Among the clergy there is a widespread feeling that the day of mass evangelism is over.

Many leaders are concentrating on their own private methods—for example, industrial chaplaincy work, men's societies, youth groups, modernized forms of church services, visual aids, advertising stunts, cells for this or that, healing circles, and so on. In a large center of population it is possible to gather an eclectic congregation around almost any fad or fancy.

But the basic problem remains, how to reach the people with the Gospel message. One method is by door-to-door personal evangelism—this has been the method of the London City Mission for over a century. A London vicar said recently that if he had the available man power he would concentrate on following up the routine contacts of his church in bereavements, marriages, and hospital cases which he finds yielding results whenever he is able to give time to them. Such visitation must be done when the people are at home and available, and therefore will often clash with church meetings. Which shall be given priority?

If visitation, persistent and systematic, is to be an answer, how shall the visitors be secured, trained, and kept at work? This writer believes that the churches need a method which combines the best features of the Navigator system with a training scheme such as that of The Methodist Church in the U.S.A., for the Navigator method trains the individual to use resources available to every Christian and to teach these to others one at a time, while the visitation training scheme inspires purposeful visiting with a view to church attendance and church membership.

In Great Britain the media of radio and television are not available for hire by the churches. Preachers and churches have their opportunities by invitation and not by purchase, and it is still an open question whether Christian people recognize the importance of these means. A single radio or television message may reach more people than a preacher can address in 50 years of ordinary ministry. (Assuming that 400 *different* people hear him every week of his life for 50 years, he would only then address a million people. British radio and television audiences may total 8 million for a popular program.) Training for this work ought to be a "must" so that acceptance of one invitation may lead to further invitations. Even a "natural" will be more effective when he has learned the techniques of the craft.

MESSAGE FOR THE GREAT CITIES

Assuming the Gospel's irrelevance to life today, the crowd has simply left God out. This means that city preaching must be related to the basic needs of the people. Their interests in the mysteries of life, birth, and death, their questions about justice and judgment, their interest in the future of the nations, and, above all, the personal problems of sin, temptation, guilt, anguish, and loneliness, all provide opportunities for the wise preacher.

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This preaching must be Christ-centered and Christ-honoring, for those who quarrel with or neglect the church seldom turn away from the living Christ when they meet him. We need a new humiliation in the face of the vast ineffectiveness of the church, and a new search for wisdom and power so that every creature may hear. We need to confess our failure, neglect, and loss of vision and power.

At present the duty of the church to proclaim the Gospel to every creature seems to be neglected because present methods seem unable to cope with the task. But even in the large cities the matter of meeting the task is not impossible, however, provided the burden is faced honestly by every minister and every Christian. Training must be for service and not merely for the sake of achieving a standard of piety or knowledge. And there must be a new reliance upon the Spirit of God who cares for men beyond any imagining. We need his caring, his love shed abroad in our hearts, so that his Church may live out his concern for the lost outsider as well as for the Christian insider. END

The Country Districts

JOHN GOSS

Despite the ever-increasing urban sprawl, the people of England still live in a land that is predominantly green and pleasant. Those who visit our shores depart with a mental picture of a country of villages, each with its own special character and always the ancient parish church as its centerpiece. Were our visitor to stay and inquire whether those mellow churches are still the focal point of the village life, he might be greatly shocked. The sweet bells still peal out, but there is little enough response, for church life in the rural areas is at very low ebb. Honest investigation into the causes of this decline is long overdue.

NEW FACTORS

It is not enough to put it down as "the new order and changed social conditions." There is indeed a new spirit of independence in the country; a sense of emancipation from the traditional village community with its deference to parson and squire is manifest. Granted all this, can we discern other reasons in the church itself for the alarming deterioration in public worship? A careful examination of the contemporary ecclesiastical scene certainly suggests new factors. If we refer mainly to the established church, it is because we are more familiar with it. But much of what will be said applies also to the free churches which have for some years been applying a policy of retrenchment in the rural areas.

DILUTION OF FELLOWSHIP

It is significant that the witness of the church is usually least effective where several parishes have been joined under one incumbent. Archdeacon West, in his book *The Country Parish Today and Tomorrow,* gives us a picture of what happens on Sundays: "The new Rector rushes out of the vestry door with his surplice over his ears while they are still on their knees after the recessional hymn, and is a mile away down the road before they are out in the churchyard." When this sort of thing happens week by week something is missing that is a very real part of Christian fellowship, and that should be the concomitant of real worship.

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DECLINE OF CHURCH LIFE

Under the Pastoral Reorganization Measure, the Church of England has embarked upon a policy of putting three or four parishes under one parson who must serve them as best he may. The result is one service per Sunday in each church at a time which varies every week to the exasperation of the countryman. There is an inevitable decline of church life in each parish in the group. Moreover there is an official tendency to insist on a "central" type of churchmanship, which often means the extinction of the one remaining center of evangelical witness in a large area. This matter of churchmanship cannot be ignored in any fair survey of our subject. It is the case that the modern edition of Tractarianism, with its emphasis on Church and Sacrament and the official dislike of strong evangelical ministries, is having a debilitating effect at a time when Protestant nonconformity has largely lost its traditional insistence upon justification by faith and the necessity for a personal experience of salvation.

THE AIR IS STILL FRESH

There is still a definite response in the country to a personal ministry with a Gospel message. The churches should see the danger sign now and determine to make full use of their opportunities and find men of God, ordained or lay, to bring in that revival of spiritual life which could mark the beginning of a new movement of the Spirit throughout the whole land.

Perhaps a return to the old "field preaching" is the first step. "There's a breath of fresh air up here," cried Whitefield as he climbed a Radnorshire hillside to preach the Gospel to 2000 countryfolk, "and the Spirit of God is fresh and free and full of power to convict sinners," and no less than 500 were convicted and converted that day through the simple message of this great evangelist. The air is still fresh in the English countryside, a congregation may still be gathered, and God's free Spirit still "bloweth where he listeth" in saving power. END

The Schools and Universities

H. J. BURGESS

Education came to the British Isles along with the message of the Gospel, and for many centuries the church was its patron and sole purveyor. This remained true until long after the Reformation, and early in the nineteenth century the basis of the English elementary system was laid by the rival efforts of the Church of England and of nonconformity in establishing the "National" and the "British" schools for the poor. The first break with tradition came in 1836 with the founding of University College, London (known to contemporary Anglicans as "the Godless institution in Gower Street"). Then in 1870 the first Education Act established a system of local school boards. In the board schools "no catechism or religious formulary distinctive of any denomination" could be taught. But this attempt at neutrality between Church and Nonconformity resulted in neutrality between Christianity and secularism. Henceforth Her Majesty's Inspectors took no cognizance of the teaching of religion, and the Christian faith—hitherto the integrating factor in the whole curriculum—had to struggle for a place on the timetable.

In Scotland a plan projected by Knox during the Reformation had ultimately come to fruition with the result that every parish had its school long before National and British schools began in England. The fact that most Scots were Presbyterians of one kind or another made it possible to arrange for religious teaching even when the schools became controlled and supported by the government.

THE PRESENT POSITION

In England much of what was lost in 1870 was, however, regained in 1944 when a new Education Act abandoned neutralism regarding religion. Church schools were offered half their capital outlay on agreed improvements, in addition to full running expenses. Even the local authority schools—descendants of the board schools—were required to hold a daily assembly for worship and to teach religion according to an agreed syllabus, and once again the Crown's Inspectors supervised religious instruction.

How well does the British system of religious education work? The answer is with varying success. The denominational schools, with their own forms of worship and also staffs sympathetic to their outlook, should be able to provide an atmosphere favorable to the nurture of young Christians. But their problem is to find enough convinced Christians as teachers. Britain is suffering from an acute shortage of teachers of all kinds, but the dearth of *Christian* teachers is a reproach to the churches for their failure to provide enough recruits to the profession. The Church of England cannot fill the places to which it is entitled with convinced and practicing church members in its 26 teacher training colleges. Consequently, its colleges are not providing even the church schools with enough Christian teachers. Without an adequate intake of committed and instructed Christians, church colleges lack the spiritual ethos essential for their task. The consequent shortage of born-again teachers called to be pastors of Christ's young sheep is the real impediment to a truly Christian education for British children. Therefore, instead of the schools being a nursery for the church, they are themselves a mission field.

CHRISTIAN WORK IN THE SCHOOLS

Within this mission field liberal and conservative Christian organizations operate by means of traveling secretaries. The Student Christian Movement, officially supported by the churches, is more concerned—especially in its Sixth Form conferences—with questions of applied Christianity than with the problem of making converts. The Scripture Union, definitely evangelical, works through its Inter Schools Christian Fellowship which operates in the grammar schools through autonomous Christian Unions, of which there are over 300, and in the secondary modern schools by Scripture Union branches, run by Christian members of the school staff. In Scotland, there are over 200 SU branches. In Northern Ireland, every senior school has an SU branch, as do 30 grammar schools. In addition, the ISCF runs one-day and three-day (residential) conferences, while the year-round work of sowing the good

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seed of the Gospel finds its fruition in the 111 camps held in various parts of Britain during the summer holidays when the emphasis is on evangelism.

THE CHURCH IN THE UNIVERSITIES

The university scene is remarkably varied. In England and Wales only the religious foundations—Oxford, Cambridge, Durham, and little Lampeter—give official recognition to the Christian faith with college chapels and chaplains, and—at Oxford and Cambridge—university churches. The English provincial universities are avowedly secular, and their atmosphere predominantly materialistic. Although the various denominations appoint chaplains, full or part time, only a small proportion of the students attend any place of worship, and there is little interest in the discussion of religion. Contrast Cambridge, where a recent census indicated a weekly attendance at worship of nearly 50 per cent! Scottish universities are ancient foundations, and their senate and court meetings are opened and closed with prayer. Each university has its own official chaplain who belongs to the Church of Scotland but whose work is interdenominational. The proportion of Christians among the students is probably higher than in the country at large.

STUDENT WITNESS

The most effective Christian witness in all the universities is that undertaken by the students themselves. This is true even of "Oxbridge," despite the well-attended college chapels.

1. Cambridge: Among the 7,000 students the multiplicity of religious societies is quite remarkable. There are denominational societies, of which the Methodist, with a membership of 230, is the largest. The Congregational is half that size. Then come the Robert Hall (Baptist) Society, the Presbyterian Association, the Young Friends (Quaker), and a small Lutheran Society. All these, operating through fellowship groups, breakfast and tea meetings, provide Christian fellowship and hold some students who might otherwise drift from Christian influence. There is no Anglican Society as such, but the Church Union takes care of Anglo-Catholics, the Church Missionary Society Fellowship fosters missionary interest with emphasis on vocation, and the Cranmer Society aims at providing instruction in the Reformation principles of the Church of England. Two interdenominational societies, the William Temple and the Student Christian Movement, stress the application of Christianity to political, social, and economic spheres, and the SCM also seeks to coordinate the work of the denominational societies.

Amid this plethora of religious activity, the task of faithfully presenting Christ as the Saviour of the individual is largely left to the Cambridge Inter-Collegiate Christian Union which, with its 400 full members and equal number of fringe adherents, is the oldest and most vigorous Christian Society. CICCU's daily prayer meeting, Saturday Bible reading, and Sunday evangelistic sermon are supplemented in each college by small Bible study groups and prayer meetings—some on behalf of student evangelism in the university, and some to support missionary work abroad. The greatest evangelistic effort is concentrated in the annual "Freshers' Sermon" and the Triennial Mission to the University, and, down the years, thousands have been won for Christ by these.

2. Other Universities. Although in all the universities student witness is carried on in a pattern similar to that at Cambridge, only Oxford and Durham (where OICCU and DICCU have considerable influence) approach the Cambridge model. But they all have their denominational societies, their SCM, their CU, and again only the CUs make the winning of souls for Christ and the nurture of Christians by Bible study and prayer their chief activities. In Scotland the denominational societies flourish less, and the CUs possibly a little more, than in England.

TWO ESSENTIALS

There are two essential requirements if the Christian faith is to regain its rightful place in British education. First, there must be *far* more Christian teachers in the schools, and especially in the Grammar schools for they produce the undergraduates and the future teachers. Until the Christian Church produces enough teachers, the benefits of the 1944 Act will not be fully reaped. Secondly, the university CU's must beware of becoming isolated groups, the members of which make few friends outside the union. "Holy huddles" are pleasanter and easier than involvement, but Christians are told to be salt, and salt is no use if it remains in the salt cellar. Fortunately, the Inter-Varsity Fellowship, which acts as a link between the CUs, encourages them to reflect on the image of Christianity their members are giving. END

The Shade of Lincoln Walks

The shade of Lincoln walks upon these streets
Looking with longing at the passing men;
He yearns to speak something to those he meets,
For here he feels the ancient pain again.

Fear plants a furrow on their countenance,
Dread casts a darkness on their tortured path:
They walk in fetters who were born to dance,
Languish in bondage who were meant to laugh.

—KENDIG BRUBAKER CULLY.

The Industrial Community

BRUCE D. REED

The challenge to evangelism in industrialized society is not primarily how to reach the non-church-going industrial masses, but how to make the Gospel intelligible in a new form of society. The working classes of Great Britain are no better and no worse than any other class. They require our attention, however, because they slip through the network of evangelism more easily than other groups. The children and womenfolk are held at least temporarily by the network of day schools, Sunday schools, local churches, and missions, but to most men the church's activities are totally irrelevant and "out of date." This attitude is not limited to the shop floor worker: it was a director of research in a large factory in the Midlands who said, "The Church is at least 500 years behind the times."

Failure to reach these men at home has forced the church out in the open to meet them on their own ground at work, an action which exposes the church's weakness both in understanding modern society and also in appreciating the way the truth of the Gospel meets every situation of man.

THE ONE HOPE

The gospel of Jesus Christ remains the one hope for all men today; the Word is just as alive and powerful. What then are the characteristics of our society? How does the church stand in relationship to it? As far as England is concerned, the church was dominant in the formation of so much of its cultural pattern. But the church has failed to keep pace with modern technology and the culture it has brought in its train; hence, it is no longer consulted nor has Christian comment its old weight of authority. This problem is aggravated because the church has tried to "keep up to date" by using the techniques of modern society, travel, publicity, radio, and so on, and yet it appears to criticize the foundations of the society which produces them.

Christians today are reaping the fruits of last century's controversy where "science" was so often branded as anti-Christian. To counteract the "natural" explanation of things through scientific discovery, the Christian tended to identify the working of God with the supernatural. Now that the ordinary man sees that science has explained more and more of life without reference to the supernatural, man seems to have less need of God, feels that God is out-of-date, and seeks to satisfy the divine hunger on the husks of materialism. The shepherd saw the glory of God in a sunset over distant hills. The Christian must now seek to show the workman the glory of God in the nature of the things with which he works—that God is concerned with the ordinary things of his life.

But so often Christians give the impression that the products of modern society are comparatively useless—even though Christians use them themselves. In our desire to emphasize the Gospel, we stress man's nature as a sinner and leave the workman with the idea that everything he does is sinful, including his work, and so the greater proportion of his life becomes meaningless. If we meet a man in the context of his work we must be prepared to see the good in him if he is going to see the presence of God in his life.

The form of the Gospel message has for so long been fashioned by intellectuals in order to appeal to the intelligent, that Christians have tended to patronize the nonintellectuals as if they were children. This has led us to equate simplicity with immaturity. We could not have made a bigger mistake about the industrialist. He may not be trained in abstract intellectual forms of thinking, but he is often far more mature than the one who preaches the Gospel. That is why he so often thinks of the Gospel as suitable only "for the kids."

THE WORKER'S MATURITY

What is the secret of the worker's maturity? To discover this we must learn to take more seriously the social pattern of the industrial worker in England.

One factor is the solidarity of the working class. A considerable amount of the Gospel is often interpreted by the working class audience as trying to break down this solidarity. This is not due to the Gospel itself but to the outlook of the preacher. He frames his message to make a personal appeal—that is, an individual appeal—which may be interpreted as inculcating disloyalty

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to his friends. This need not be so, however, as the very group forces can be used in the service of the Gospel. This is the secret of the revival movements in the long houses in Borneo, in Ruanda-Urundi, and even underlies the way England itself was evangelized. If we take the Old Testament idea of solidarity among the tribes of Israel and the way God dealt with them unto the third and fourth generation, then it is possible to see that this "primitive" loyalty is a sign of God's purpose, and that we should not disrupt its pattern.

Another factor is that, having come to terms with eternal things, the Christian seems too easily to accept the *status quo* of temporal things. This is certainly not true! England has the great social reformers of the last century to prove it. But in acclaiming Wilberforce and Shaftesbury, we sometimes forget that they had to fight against the dead weight of Christian opinion, and Shaftesbury, while claiming to be an evangelical, was disowned by them in his struggle. The Christian too easily absorbs a respectable outlook, so that his working class hearers are put off by this respectability. They do not see him as the servant of Christ but often as the agent of the Conservative Party.

Large sections of the working class population of England have no tradition of church or chapel going, despite the influence of John Wesley. Certainly Methodist class leaders were amongst the first foremen and the Christian conscience stimulated the formation of Trades Unions, but, as E. H. Wickham shows in his *Church and People in an Industrial City*, the working class could not afford to go to public worship; it cost too much to rent a pew and free seats were scarce.

CHRISTIAN ACTION

What are we doing as Christians to meet this need? A great deal of accurate diagnosis of the situation is being made. Far more is being done than is generally realized. The Christian bodies in the industrial field include the following. The Industrial Christian Fellowship pioneered the idea of "industrial mission" early in this century, but the larger denominations have now set up their industrial committees and departments. The Church of England has many industrial advisers who consult with industrialist and trade union leaders and run training courses at colleges like the William Temple College. The Sheffield Industrial Mission is well known for its work in the steel industry, while the Luton Industrial Mission is the centre of Methodist activity. The YMCA specializes in work among apprentices. Everywhere local clergy are making more efforts to reach the factories.

The group which is best known to evangelical Christians is the interdenominational Workers' Christian Fellowship which has over 250 groups in various parts of the country. In recent years, Christian Teamwork has used the expert knowledge of industrialists and trade unionists to meet particular problems thrown up by Christians in industry and so prepare the way for evangelism. The best-known example of their work is that in the Midlands for the Owen Organization.

Evangelistic crusades, even when they are held in the factory (a practice of questionable advantage) make very little real impact. More than the sudden evangelistic campaign it requires the dedicated evangelistic drive of the patient Christian who by his example is able to convince his fellow workmen that Christ is relevant to their work as well as to their souls.

Industrial society will not respond to the Gospel unless the Christians engaged in the work are well equipped in their knowledge both of the Scriptures and of understanding of industrial life. As well as a deep personal faith, they will need a clear understanding of the doctrine of God the Creator, as well as of Christ the Redeemer, together with the doctrine of the Holy Spirit in the Church. They need to have a deep love for man and a real appreciation of his social problems. Such knowledge is gained only by hard thinking and laborious experience. So shattering is this experience that some Christians have lost their incentive to evangelize in their desire to meet the more apparent needs of those among whom they work.

This has caused most evangelicals to be critical of Christians who approach the problem from the social aspect; while in turn, those who approach it from the social aspect are generally highly critical of "pietistic groups" concerned only with evangelical experience.

More and more, management and trades union leaders are ready to co-operate. But they are quick to detect hypocrisy and refuse to be drawn into sectarian struggles. With humility and prayer, we Christians must be ready to learn from each other so that even if we don't agree we can at least appreciate what each one of us is doing. Only in this way will Christ be honored and his Gospel proclaimed with power. END

Preacher in the Red

LORD OF THE LAW

The police officer stopped my car, and told me I was exceeding the speed limit. I explained that I was a minister, and that I was about to be late to an important session of a church conference. After a brief lecture, he released me without a fine, but entered a record of the incident on my driver's license, and then he signed it—"Officer Lord."—The Rev. H. DONALD MIZELLE, Minister, Howe Memorial Methodist Church, Crescent City, Florida

Crime and Delinquency

H. S. RUTTLE

Britain is experiencing the greatest crime wave in living memory. Between the wars the yearly average of persons serving terms of imprisonment was 11,000; at the end of 1959 the number was 25,800. So overtaxed has the accommodation of penal establishments become that it has been found necessary to sleep 6,000 men three to a cell. And the position is worsening. Crime has been on the increase since the early 1930s. In 1945 the figures showed a steep rise and the yearly totals thereafter continued upwards until the early 1950s when there was a drop. The upward trend, however, was resumed in 1955. Since then the yearly totals have shown a steady and continuing rise. In 1959 the totals were roughly double the figures for 1938. The provisional figures for 1960 show a further increase of 10 per cent as compared with 1959. Some idea of the volume and rate of increase since 1938 in indictable offences (that is, offences which may be tried by jury) can be obtained from the following figures:

1938	*1957*	*1958*	*1959*	*1960*
78,000	130,000	146,000	153,000	168,000

Offences of dishonesty account for some 83 per cent of the total. The figures show that the greatest proportional increase has been in crimes of violence.

A WAVE OF LAWLESSNESS

Thus while crime as a whole has doubled since before the war there were in 1959 six times more cases of violence against the person and nine times more cases of robbery than in 1938. This alarming trend is further accentuated by the provisional figures for 1960 which show an increase over the previous year of 14 per cent in crimes of violence. When further analyzed, the statistics show that 12 times more youths between the ages of 14 and 17 and 14 times more youths between the ages of 17 and 21 were convicted of violence in 1959 than in 1938. Thus the broad picture is of crime steadily increasing over a number of years, the volume of which is now more than double what it was before the war, with the greatest proportional increase in violence and a much higher rate in proportion to the number of crimes among youths and young men.

Concurrent with this wave of lawlessness, the country has embarked on the biggest program of penal reform of this century. In 1948 corporal punishment was abolished; in 1957 capital punishment was restricted to limited categories of murder; and a bill now before Parliament proposes far-reaching restriction on the imprisonment of persons under 21. Old prisons are being modernized, others are to be scrapped, and many new establishments are being provided.

DEEP ROOTS OF CRIME

As the home secretary in the House of Commons recently said, "the roots of crime lie deep in society and the sources from which they are nourished are almost wholly beyond the Government's reach. Belief in moral obligations, pride in integrity, and respect for the rights of others can and should be instilled by the family." However diverse may be the immediate causes of crime, the weakening—and in so many instances the breakdown—of family life and discipline are the greatest cause. Family life is threatened by the vast increase since the war of broken marriages and by the growing practice of married women engaging in work outside the home to the neglect of the children.

Moreover life in the home too often is centered round the television set with its portrayal of violence and the gangster, while in so many homes the only reading matter ever seen is the popular press and the "comics" which depend for their appeal on the sordid and the sensational. Bible reading and church attendance are rare. Small wonder that gangs of youths try to emulate the violence they have learned to admire. A governor of a Borstal institution wrote recently: "When we discuss matters of ethics, dishonesty, deceit, lying, and such-like and show that we consider the boys to have wrong standards we are looked upon as not being part of this world. So often these warped ideas have become the accepted standards of whole areas and places from which our population comes." Nothing but a revival of true religion on a national scale can meet this situation. This is the challenge to the Christian Church. END

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Basic Christian Doctrines: 15.

The Covenant of Works

Whatever else the statesmen and economists of today may report to us, they cannot say, "We have walked to and fro, through the earth, and, behold, all the earth sitteth still and is at rest." The earth is not sitting still; it is not at rest. Recent years have been marked by constant change, accompanied by turmoil and confusion. Many foundations have been destroyed; and the question is asked anxiously, What can the righteous do? What of the future?

As we look out on the world, we can hardly fail to see that the great problem which confronts us is that of *authority* and *obedience*. It faces us at every level: personal, domestic, social, religious. Is man an autonomous anarch? Or is he a responsible being; and if responsible, to whom?

The Bible has a simple but comprehensive answer to this question. Briefly stated it is this: Man was created by God and in the image of God; and the duty which God requires of man is "obedience to his revealed will." The authority of God, implied in his Creatorship, has as its correlate the obedience of man; and God's will is revealed in the Bible.

That this is so is the Bible's constant claim. It is plainly set forth in the account of the creation of man. Five imperatives are at once laid upon man (Gen. 1:28); and three times the word "commanded" is used of God's dealings with Adam and Eve. The story is briefly and simply told. God commanded; Adam and Eve disobeyed; the penalty or sanction attached to the command was invoked, and the guilty pair, under sentence of death, were driven forth from the presence of God.

The relationship established in Eden has been properly called the covenant of works. That it promised life as the reward of obedience is not immediately stated. But it is made abundantly clear elsewhere, notably in Deuteronomy (6:5; 10:12 f.; 30:15-20). The First Psalm is a poetical expounding of this covenant; and it has its counterpart in Romans 2:7-9. The penalty of disobedience is shown in the mournful cadence in Genesis 5, "and he died," and in the terrible judgment of the Flood which destroyed "the old world of unrighteousness." The consistent teaching of the Bible is that "the wages of sin is death."

The covenant was made with Adam in a state of innocence; and almost his first recorded act was the breaking of it; and human history from that day to this is a tragic record of man's failure to keep it. Consequently, in the plan and purpose of God, the covenant of works was immediately followed by the covenant of grace. This covenant is first set forth cryptically in the words of the protevangel (Gen. 3:15) which promised Eve ultimate triumph over the enemy of her race. In this covenant the emphasis is on faith. This is made clear in the wonderful words that are said of Abram: "And he believed in the LORD, and he accounted it to him for righteousness" (15:6), to which Paul appeals to show that Abraham was justified by faith and not by the works of the law. He also appeals to the words of the prophet, "the just shall live by faith" (Hab. 2:4). The New Testament abounds in statements which justify Luther's challenge to Rome —"justification by faith alone." John 3:16; Acts 16:31; Romans 2:8 are a few of them.

Since these two covenants are often contrasted rather sharply as works *versus* faith, it is important to remember that the basic requirement of both is exactly the same. They both require *obedience* to the revealed will of God. This is made especially clear in the life of Abraham. Abraham is Paul's great example of salvation by faith. But no mere man was ever more severely tried and tested in the school of obedience (Gen. 22:18; 26:5). In the great faith chapter in Hebrews we read that when Abraham was called to go forth to the unknown country he "obeyed; and he went out, not knowing whither he went." This whole chapter should not be called "the faith chapter" but the chapter of "the obedience of faith" (Rom. 16:26). For of all its examples of faith it can be said, "They climbed the steep ascent of heaven through peril, toil, and pain."

By the covenant of grace the Christian is not offered faith as an easy substitute for works of righteousness. It offers him an unmerited and unearned righteousness, the righteousness of Christ received by faith, which challenges him and demands that he walk worthy of his high calling, that he learn to say as Paul did, "the love of Christ constraineth us" (II Cor. 5:14). The fact that he is not under the law as a basis of works-salvation does not set before the Christian a lower standard than that of the Mosaic law, but a far higher one; and this for at least four reasons: (1) Being made free from the curse and bondage of the law as a covenant of works, he ceases to be a servant (slave) and becomes a son, a member of the household of God. (2) He has set before him the perfect pattern of obedience in the person and work of Christ. (3) He is given the strongest motive for loving and obedient service, gratitude to Him who died that he might live. (4) He has received the indwelling of the Holy Spirit to illumine, sanctify, and energize him for the willing and obedient service of God. When Jesus gave his disciples a new commandment, "As I have loved you that ye also love one another," he set them a standard of obedience that surpassed the commandment of the Law, "Thou shalt love thy neighbor as thyself." Little wonder then that Paul answers the question, "Do we then make void the law through faith?" with the emphatic words, "God forbid: yea, we establish the law." And the great Catechisms of Protestantism—Luther, Heidelberg, Westminster—devote much space to delineation of the meaning of the Decalogue as setting forth what Tyndale called "the obedience of the Christian man."

Since then it is clear that the Gospel does not abrogate the moral law as a standard of life and conduct but raises it to a higher level both by example and precept, it is not surprising that various efforts have been made from New Testament times until now, by carnally-minded Christians—and none are wholly dead unto sin—to set aside the covenant of works as of obligation to the Christian, or to modify its demands. Space will permit only brief discussion of the most important of them.

¶ *Antinomianism.* This heresy was met with already by Paul. Stating the antithesis between faith and works in the most absolute fashion, "Shall we continue in sin that grace may abound?" Paul gave it the conclusive answer, "God forbid. How shall we that are dead to sin, live any longer therein?" The whole

teaching of the New Testament is that justification has as its objective sanctification, redemption from all iniquity. A faith which does not bring forth fruit unto righteousness is not a living faith. The bandit who comes secretly to the priest for confession and absolution only that he may with a quieted conscience return to his life of thievery and violence is like the Jews of old who made the Temple "a den of robbers," a refuge against the consequences of their evil deeds.

¶ *Perfectionism.* This is the opposite extreme. It not merely recognizes the duty of man to do the will of God, but insists that he is able to do it. It has its familiar illustration in the Pharisee who thanked God that he was not as other men and took pride in his good works. And the lesson of the parable is that all self-righteousness is an offence in the sight of God. This teaching must either lower the standard of obedience, or minimize the corruption of man and his consequent inability to obey God perfectly. This is illustrated most clearly in the doctrine of the church of Rome. It teaches that baptism removes the guilt and corruption of man's nature and that prevenient grace is given him to enable him to do the will of God. The extreme form of this teaching is supererogation, that man can do not merely all that God requires but more, that by special acts of obedience (celibacy, poverty, austerity) he can lay up additional merit, which the Church can administer, for the benefit of sinful members of the body of Christ. This teaching makes the super righteousness of the saints (the few) the means of saving sinners (the many) from the torments of purgatory. It has no warrant in Scripture.

Perfectionism is taught in various forms in Christian churches today. It is biblical and sound when it recognizes and stresses the demands of Scripture for perfect obedience to the will of God. It is mistaken and dangerous when it fails to recognize that "no mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed." The Apostle Paul confessed that he had not "already attained." But he said, "I press to the mark to the prize of the high calling of God in Christ Jesus." Anyone who thinks he has *attained* deceives himself. Everyone who does not *press toward the mark*, fails to realize the obligation of his high calling.

¶ *Dispensationalism.* This popular teaching is characterized by the dividing of biblical history into a series of distinct and contrasted dispensations. The most important are: *promise, law,* and *grace.* It teaches that the dispensation of promise was introduced by the Abrahamic covenant, the sole requirement of which was faith, that obedience was not required until at Sinai Israel "rashly accepted the law" (Scofield). The fallacy of this teaching can be shown in several ways. (1) Abraham's faith was proved by his obedience when he was called upon to offer up Isaac (Gen. 22:1-18), and the blessings promised him and his seed were given "because thou hast obeyed my voice" (cf. 26:5). (2) Dispensationalists admit that the promise to Abraham was conditional when they tell us that to be or to remain in the land was a *condition* of blessing. (3) Refusal to accept the law at Sinai with its promise of blessing would have been an act of disobedience, which would have been dealt with as severely as was the refusal to go up to possess the land (Num. 14: 26-38).

¶ *Barthianism.* The primary emphasis in the crisis theology, of which Karl Barth is the most distinguished representative, is placed on the transcendence of God. This was the natural reaction to the immanentism of the old liberalism. It holds the separation between God and man to be utter and absolute. God must break through to man, if man is to know God redemptively. This breakthrough or "crisis" is an act of revelation and it is made in and through the Scriptures. But according to Barth the Bible is not a divine and infallible book but a very human and fallible book. It is not the Word of God: it contains it. It is only as God speaks through it to the human soul that the written word becomes God's Word to the individual man; only if the word "finds" him is it God's Word for him. Let us illustrate from the Decalogue. Suppose the command, Honor thy father and thy mother, does not "find" the adolescent of today, what power has Barthianism to require him to obey it? The great peril in Barthianism is its subjectivism. If man's knowledge of God and His will comes only through the Bible, then only a fully dependable Bible can give man the clear and certain knowledge which he needs. But the Barthian must first decide for himself what the will of God for him is before he is under any obligation to accept it. Thus every man makes for himself his own "covenant of works" and does that which is right in his own eyes.

¶ *Existentialism.* Like Barthianism, existentialism, despite its great popularity, is a relatively new teaching. It is traced back to Kierkegaard who in revolt against the spiritual coldness and lethargy of the Danish State Church, placed the emphasis on personal decision as against what has been aptly called the "spectator attitude" toward life.

This has developed into a tendency to reject the authority of all external standards and codes. It involves such familiar ideas as that of the sophists that "man is the measure of all things." It may be atheistic or theistic.

An extreme form of it is found in the attempt of Bultmann to demythologize the Bible. Since the supernatural does not appeal to the "scientific" man of today, does not *find* him, it is treated as myth and eliminated, which means of course the denial and rejection of any divine authority or sanction in the Bible or elsewhere.

Centuries ago in a time of distress in Israel, a prophet of the Lord promised the people deliverance from Shishak. But he added these impressive words in the name of the Lord: "Nevertheless, they shall be his servants; that they may know my service, and the service of the kingdoms of the countries." Freedom is a great word today, a word to conjure with. The Bible speaks in terms of service—service to God, servitude to man. It pictures the glory of the one, the misery of the other. Let us hope and pray that the trials through which men are passing today in their struggles for self-expression and for liberty, may lead them to submit themselves in loving obedience to Him of whom alone it can be said that His service is perfect freedom.

¶ *Bibliography:* The *Westminster Confession and Catechisms;* H. Witsius, *The Economy of the Covenants;* general works on systematic theology, such as those of C. Hodge, A. A. Hodge, A. H. Strong. Of recent works: C. F. H. Henry, *Christian Personal Ethics; Contemporary Evangelical Thought* (ed. by the same); *Scofield Reference Bible;* O. T. Allis, *Prophecy and the Church;* A. Reese, *The Approaching Advent of Christ;* monographs in the Modern Thinkers series: A. D. R. Polman, *Barth;* S. U. Zuidema, *Kierkegaard; Sartre;* H. Ridderbos, *Bultmann.*

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BRINGING A NATION BACK TO GOD

The 350th anniversary of the publication of the Authorized or King James Version of the Bible is an opportune moment for taking stock of the spiritual situation in Great Britain. The greatness of Britain has been closely connected with the influence of the English Bible on her national life. Of this the British people and the British Commonwealth of nations is reminded at the coronation of each successive sovereign, when the Bible is presented to the new king (or queen) as "the most valuable thing that this world affords" and "the lively oracles of God."

In a famous dictum, the historian John Richard Green described the English people as "the people of a book, and that book the Bible." Referring to this description, Bishop Stephen Neill, in an article on "The Bible in English History" published in *The Churchman* (London), June, 1961, writes as follows: "It is hardly too much to say that in the sixteenth century the English language became the language of one book, and that book the Bible; and, since the language that men speak penetrates to the very recesses of their being, and influences thought and attitude and judgment in ways that are past reckoning, it is no exaggeration to maintain that the English Bible was, up till the end of the nineteenth century, one of the strongest creative forces that made and moulded the English way of life and the history of the English people."

But having the Bible is not enough in itself. As a great evangelical bishop of last century, John Charles Ryle, wrote: "Just as man makes a bad use of his other mercies, so he does of the written Word. One sweeping charge may be brought against the whole of Christendom, and that charge is neglect and abuse of the Bible. . . . I have no doubt that there are more Bibles in great Britain at this moment than there were since the world began. We see Bibles in every bookseller's shop, there are Bibles in almost every house in the land. But all this time I fear we are in danger of forgetting that to *have* the Bible is one thing, and to *read* it quite another. . . . Surely it is no light thing *what you are doing with the Bible.*" These words may be said to be even truer of Britain today than they were in Bishop Ryle's time.

Nonetheless, the immediate availability of the Bible in one's own language is an advantage not to be underrated. It constitutes, assuredly, a potential for judgment accumulating against those who through unconcern ignore its message. But it also constitutes a potential for salvation, ready through God's grace to burst into a purifying blaze in the life of a nation. The situation in Britain today calls for purgation by the fire of God. It is a solemn and closely connected fact that, as Bishop Neill observes (in the same article), "for the first time since the Reformation the Bible is an unknown book to the majority of the people of England."

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The lesson of history is plain to see. The great spiritual revival of the sixteenth century, which is known as the Reformation, resulted from the rediscovery of the Bible as the Word of God—a rediscovery which led directly to the translation of the Bible into English and to the British nation becoming the people of the Book. And the Evangelical Revival of the eighteenth century, so far-reaching in its impact on the life of the nation, was a consequence of the nation-wide preaching by men like George Whitefield and John Wesley of the evangelical message of Holy Scripture which had fallen into disastrous neglect. That the present situation, alarming though it is (as the evidence set forth in this issue shows), is not beyond the point of reprieve is suggested by a consideration of the historical records, which lead one to conclude that Britain was in an even worse state of spiritual atrophy before both the Reformation and the Evangelical Revival than she is today.

All revival is, of course, the gracious work of the Holy Spirit; but that in no way absolves man from answerability to him who is his Creator, Redeemer, and Judge. In our Western world nothing is more desperately urgent than that we should learn the old lesson over again, that the recovery of spiritual and moral stature lies in getting back to the Bible as the Word of God, back to the only Saviour of mankind whom that Book proclaims, and back to the faith and worship enjoined by Christ through his Apostles.

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But, it may be asked, can we really believe that God has a plan for *nations*? Again, the response of both Scripture and history is unanimous. The outstanding example is the divine choice of the nation of Israel and God's integration of it into his redemptive purposes—purposes which were not frustrated by the sad fact that, despite all its privileges, only a fraction, a remnant, of the nation of Israel showed itself to be faithful

to the requirements of the covenant which bound them to God. Although there is a certain unique aspect of the calling of Israel, their history nonetheless is a warning to every nation of the dire consequences of the abuse or contempt of blessings and privileges. In modern times Germany, the land of Martin Luther, supplied a dreadful example of this nemesis during the Nazi era, and a warning not least to Britain and the U.S.A. Ungodliness is the next step before inhumanity. "Them that honor me I will honor," is a promise of God that still holds good. And God pleads not only with Israel but with any people that has departed from the old paths, "Return unto me, and I will return unto you."

A nation is indeed a real entity, possessing a solidarity which God recognizes. There is such a thing as national life, national honor, national responsibility. But a nation is not a simple conglomerate. It is a complex organism compounded of a multiplicity of spheres and units of life. In the briefest analysis it may be broken down progressively into geographical communities, families, and individuals. Each individual is a member of a family and of a community as well as of the nation, and he cannot contract out of these widening spheres of involvement.

The Christian Church, too, is a nation—the nation of God's people, redeemed, reborn, made members of the kingdom of Christ. It too comprises geographical communities, families, and individuals. As in the life of the nation, so in the life of the Church, individuals are the units of structure, though at the same time indissolubly linked with the wider solidarities. Individual believers, says the Apostle Peter, are the "living stones" of the edifice of Christ's Church which, as Paul teaches, is "built upon the foundation of the Apostles and Prophets." And Christ himself is the chief cornerstone—that is, the measure of the Church's stature, giving due position and alignment to every single believer built into the *Ecclesia*.

The redemption procured by Christ is appropriated, it is true, by individuals; but it embraces the widest solidarity of all, namely, the whole creation. The Gospel is addressed to the individual heart and conscience, but its effect is the building of the Church through God's "adding to the church daily such as are to be saved." The Christian receives the light of Christ in order that he, in the Church, may be the light *of the world*. He is placed within the Church, which means that he is no longer *of* the world. But he is still *in* the world, and the commission received from his Master is to go *into all the world* and to preach the Gospel *to every creature*.

The need for Great Britain today, and for every so-called Christian nation, is for the Church to recapture a sense of the imperative urgency of this dominical commission. There are indeed distinctions between ministry and laity, but there is no distinction where this commission is concerned. The distinction which assigns to the laity a role of passivity is a false distinction and a betrayal. Christ's command is that every one of his followers should be an evangelist. What impact could we not expect on any nation where that command is obeyed by the members of his Church. END

ANOTHER AMERICAN ASTRONAUT RIDES THE RIM OF OUTER SPACE

While millions watched by television, Virgil "Gus" Grissom became America's second astronaut to probe suborbital space. Next on the agenda is a U.S. astronaut in outer space.

"Everything science does is productive," remarked an impressed television commentator, without troubling to spell out what it produces. And indeed, nobody was prone to question the spectacular achievements of space science. But what "the space age" will produce is yet to be seen. In the first decades of our century even "progressive" clergymen looked to science to transform the world. But they had overlooked the frustrating detail that fallen man inhabits the earth. Things may go rather well in outer space too unless it becomes populated by sinful men. In that event, science may merely exchange one problem for another. END

NO ACADEMIC LICENSE TO PERVERT MORAL STANDARDS

In March, 1960, the University of Illinois relieved Assistant Professor Leo Koch of his duties and terminated his contract at the end of the academic year. *The Daily Illini* had published his letter stating that for college students "there is no valid reason why sexual intercourse should not be condoned among those sufficiently mature to engage in it without social consequences and without violating their own codes of morality and ethics."

The case has been carried to the courts by the American Civil Liberties Union and The Committee for Leo Koch. They contend that "no teacher should be dismissed on the ground that his views are 'repugnant' to a university administration." They do not indicate on what grounds a professor is dismissable. Reduced to simple terms, it would seem that any professor, anywhere and anytime, can publicly advocate homosexuality, fornication, adultery, sodomy, and rape (if not mayhem and murder) with impugnity. Academic liberty, assuredly, is a necessary requisite for any campus immune to thought control. But liberty is hardly a license for academic perversion. Too many parents already are paying steep tuition charges for a diploma which depletes moral standards along the way. The administration of the University is to be commended for its courageous commitment to moral principle. END

The Christian Witness in Israel

THE EDITOR

First in a Series (Part I)

The predicament of evangelical Christian leaders in Israel at the moment promises little productive dialogue between Protestant orthodoxy and Judaism.

At the same time the climate for Christian activity in Israel is confessedly superior to that in some neighboring Arab lands where Moslem intolerance exerts many restrictions. Moreover, Christian missionaries in Israel—unlike the first apostles—do not today face the open hostility of Hebrew religious leaders. Those early disciples were arrested and jailed (Acts 4:3), threatened (4:21), prohibited from teaching about Jesus Christ by the high priest and the council (4:27 f.), in danger of life (5:33), beaten (5:40), and in the case of Stephen actually stoned to death (7:58) with the consent of the Jewish hierarchy. In this respect, the Christian missionary thrust in a predominantly Jewish environment today contrasts favorably with that of the first century.

Furthermore, the modern state of Israel in its 1948 proclamation of independence assures all citizens full equality without distinction of creed and ethnological background: "The State of Israel . . . will maintain complete equality of social and political rights for all its citizens, without distinction of creed, race, or sex. It will guarantee freedom of religion and conscience, of language, education, and culture. It will safeguard the Holy Places of all religions. . . ." This legal climate has obviously been shaped by modern democratic ideals of human equality and liberty. Officially it promises more favorable treatment to missionary effort in Israel today than Christian leaders experienced from the Hebrew hierarchy in apostolic times when the Roman Empire bequeathed the settlement of religious differences in Palestine to Jewish authorities (before intolerant Gentile emperors themselves outlawed Christianity as an illicit religion).

It is astonishing, therefore, to count less than 50,000 Christians in the total Israeli population of over 2,100,000 (which includes 1,870,000 Jews and 16,000 Moslems). A further surprise is that the vast majority of these 50,000 Christians are Arabs; and that most are in the Greek Catholic (19,000), Greek Orthodox (17,500), Latin, or Roman Catholic (6,000) or Maronite (2,500) churches, while Protestants of many denominational affiliations number only about 1,500. In all Israel Christian Hebrews total between 250 and 300. Even though American diplomats and technicians sometimes augment the membership, Protestants are a small minority the equivalent of adherents of the Eastern rites (Armenian Gregorian, Coptic, and Abyssinian).

WHAT OF RELIGIOUS LIBERTY?

This Protestant minority, however, offers a significant test of Israeli intentions in respect to religious liberty. Israeli leaders might find special reason for a sympathetic attitude toward Protestant Christianity. For one thing Protestantism, unlike other forms of Christianity, does not aspire to reduce government to a temporal arm of the church. Protestants support religious freedom rather than mere religious tolerance. Moreover, evangelical Protestants hold devout views of the Old Testament, and resist destructive criticism of the Bible. And a great many Protestant evangelicals see not merely an accident of history but deep spiritual significance in the return of Israel to Palestine. Protestant workers to Israel, therefore, in recalling Jews to a devout hearing of the Law and the Prophets are eager to set the religious dialogue not in an anti-Judaic context but rather in the framework of "promise and fulfillment."

It is clear, however, that Protestant witness in modern Israel is handicapped by more than just numerical weakness. Protestant workers and believers are becoming restless under evidences of the government's restrictive policy. While Christian work among the Arabs is still largely unimpeded, many barriers hinder evangelization of the Jew. Protestant missionaries have faced this situation patiently for a dozen years; they have been sensitive both to the new country's many urgent problems, and to their own numerical minority as well. More and more, however, the Christian community notes with disappointment how much religious freedom in Israel differs from that in the United States.

WORK AMONG THE ARABS

Although Christian workers know that freedom to evangelize the Arabs does not compensate for curtailed

witness to the Hebrews, they are grateful for broader opportunities with this segment of the population. Of the 200,000 Israeli Arabs, some 50,000 are Christians (mainly Greek Catholic and Greek Orthodox); Protestant Arabs number only about 1,000, located mainly in Nazareth, Jerusalem, Haifa, and Jaffa. Christian forces are free to provide religious education for Arabs. In fact, government agencies actively co-operate in this work in Galilee, where a large concentration of Christian Arabs is found. When education is in outside languages, however, difficulties arise. An education in English (or in French, as in Roman Catholic schools) is interpreted as preparation for life and service elsewhere than in Israel; for this reason pressures are brought for classroom use of either Hebrew or Arabic. Another problem is that Christian teachers, who come mainly from abroad, lack certificates from Hebrew University. And the government will not recognize a Christian-sponsored Hebrew school unless teacher salaries match those set by the Histadrut, or trade union. One Baptist school well illustrates the problems: it has switched from English to Hebrew and pays higher salaries; instead of Christians, however, it now has "sympathetic" non-Christians as teachers. Three or four other mission schools are planning this shift to education in Hebrew, but most mission schools are unprepared to make the change.

Although the government has asserted its power to regulate schools, it has not as yet done so, since the government wants no trouble with those countries where efforts such as education found their motivation. Furthermore, for some leaders the presence of mission schools in Israel represents the spirit of democracy at work in the nation.

The pressures on Christian education involve another consideration, namely, Israel's tendency to view religious prerogatives in terms of established community groups. When a parochial school is established in a religious community (as by Roman Catholics), few problems arise. But to locate a mission school in a predominately Jewish area rouses opposition. Christian schools are tolerated if they were established prior to or during the U. N. mandate; no new schools are encouraged, however, (a few have been established subsequently) unless Christian teaching is excluded from the curriculum. Thus opportunities to provide Christian education for Jewish children are being lessened rather than increased.

A similar pattern relates to welfare work. Among such Protestant activities are a 100-bed hospital in Nazareth, an orphanage and clinic in Haifa, and a hospital in Jaffa. The government fully approves of Christian ministrations to the sick in Arab centers; if Christians did not establish hospitals, the government would need to supply and finance them. A few years ago, however, with no apparent reason but anti-missionary pressures, the government closed down a Protestant hospital in Tiberias that ministered mainly to Jews, and substituted state welfare services.

THE RESTRICTION OF VISAS

The government's reluctance to grant visas to missionaries—sometimes even to medical workers—is definitely repressing and depressing Protestant missionary activity.

Many Christian workers concur that since Israel's statehood her practice concerning visas clearly reveals certain prejudices:

1. The number of approved visas apparently aims *to preserve the missionary quota* at the same level which prevailed at the time of statehood. In defense of such restriction the argument is sometimes heard that at the time of partition, and as one of the conditions of statehood, the United Nations required Israel to "preserve" the religious *status quo.* In resisting this fixed quota system, Baptists (mainly Southern Baptists who work largely among the Arabs) have long emphasized not how many workers they have had but how many they *need.*

2. Missionaries from groups not already established at the time of statehood *are discouraged* both from entering and from remaining. Mennonites, for example, who entered after the new state was formed were told they had no right in Israel. And The Christian and Missionary Alliance group whose missionaries to Israel dropped from six to two sense the danger of total cancellation.

3. Periods of political tension are exploited as occasions to eliminate missionaries from new ventures or foreigners who do missionary work under other guises. Although they had already labored in Israel two years, six missionaries lost their visas during tensions with the United States over the Egyptian campaign. After the recent resignation of Prime Minister Ben Gurion's government a new series of pressures and intolerances through the unrestrained Ministry of Interior has marked the caretaker government's regime.

These pressures, however, have not greatly affected long-established works of the Church of England and Church of Scotland that minister in English and primarily to diplomatic and technical personnel. This emphasis on historically established quotas in a sense highlights the failure of Protestantism to venture a strong missionary program in Palestine before 1948. While many evangelical Protestants had expected the regathering of the Jews, they did not match prophetic expectation with missionary preparation and dedication. Even the Protestant missionaries now in Israel seem but tenuously related to this new land of intense nationalism. *(See page 25 for report on stoning of Protestant church in Jerusalem.)* [TO BE CONTINUED]

A LAYMAN *and his Faith*

'CROOKED SPEECH'

"CROOKED SPEECH" is a biblical term found in Proverbs 6:12 and amplified in many ways throughout the Scriptures.

The phrase denotes any deviation in language which is displeasing to God. Included are the "careless" or "useless" words of Matthew 12:36; the blasphemous words against God—Father, Son and Holy Spirit; the impious use of his Name because of which no man shall be found guiltless; the false witnessing of the Ninth Commandment; the lying words of those perverters of truth who have no part in heaven.

Crooked speech is a serious offense against God and so widespread in the world that we all stand guilty before the One from whom nothing can be hid.

Profanity

That profanity is so commonly heard is no reason for anyone to take it as an acceptable manner of speech. It should be opposed by vigorous protest as a sin against God and an affront to man.

It is not strange that for the *unregenerate* "devil," "damn," and "hell" are often a part of their language. They are speaking of their own master, their own condition, and their ultimate destination.

How often is profanity nothing more than the blustering of a bully. It shows to others the limitation of one's vocabulary. It is conversation's cesspool and an offense to those who are forced to hear it. Profanity is the crutch of conversational cripples and places those who use it in a category more offensive than those who are physically unclean or afflicted by a loathsome disease.

That profanity is used by so many who are unregenerate is to be expected. That some Christians indulge in it is a reflection on their spiritual judgment.

We live in a time when profanity is so universal that it arouses little comment and even less resentment. That this is, in part, an aftermath of two world wars is no excuse. That many women are also guilty in no way lessens its offensiveness or seriousness. In fact children now hear these "crooked words" from many sources, including their own homes. No wonder that profane language is commonplace!

Blasphemy

Blasphemy is the intrusion of profanity into the realm of sacrilege. It is speaking against that which is holy; being critical of that which no human should; attributing to Satan the works of the Holy Spirit; setting up one's self as a judge against God.

Blasphemy is taking God's name in vain. It is assuming prerogatives which belong to him alone. It is cursing where man himself stands in judgment. It is usually a direct attack on God and can place the blasphemer in direct jeopardy.

Gossip

Nowhere are "crooked words" heard more frequently than in the realm of gossip.

Gossip is usually a lie passed on surreptitiously either for the dubious pleasure of creating a sensation, or for the more overt intention of injuring the one who is subject to it.

Gossip is so common that those who do not indulge in it are rare. There is some strange fascination about passing on a juicy bit of scandal. How we love to take the mistake of an acquaintance and magnify and twist it so that we may have a fascinating conversation piece! And, how rarely does the gossip reflect the truth!

It is our observation that nowhere is gossip found to be more of a prevailing sin than in some Christian circles.

By it reputations are ruined, motives judged, friends separated, and Christian witness neutralized.

Criticism

Hand in hand with gossip is the critical spirit. Because someone does not act or react as we think they should we begin to criticize, and the step from this to gossip is so short and the end results so similar that Satan must chortle when he sees Christians fall into his trap.

Why should a Christian adopt for himself a standard of conduct with certain prohibitions (often unrelated to biblical truth) and then set himself up as a judge of those who live in a Christian freedom which their own consciences justify before God? There are good people who teach as doctrines things which are actually the commandments of men and they then become both judge and jury against those who are equally led in other ways by the Holy Spirit. This is not right and it very decidedly injures the witness of the Christian.

The first cousin of criticism is "backbiting," a favorite game of those who forget that Christian love of the brethren is a definite command of the Lord.

How many ministers have had their usefulness in a certain congregation destroyed by the critical tongues of their parishioners!

How many Christians have suffered at the hands of fellow Christians who have undertaken to judge their actions without knowing the circumstances by which those actions were determined, or the Spirit-directed motivation behind that which they do!

The executive editor of one of our city papers, a friend of the writer, found his paper caught in the crossfire of two warring factions in the churches of his community. One day he asked the writer: "Why do Christians act like this. Dr. . . . seems to spend his time attacking Christian men doing far more in the kingdom of God than he has ever been able to accomplish."

Little wonder that the apostle Paul, writing to the Galatian Christians, said: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Lying

The word "lie" is an ugly one. It has caused much violence and even hearing it used makes the righteous cringe.

But lying is widespread. It may be the calculated and premeditated perversion of the truth. Or it may be the implication of something we know to be the opposite of that implied.

The Bible tells us that lying lips are an abomination to the Lord and a canvass of the word in its Bible usage shows how seriously lying is regarded and how much under the judgment of God the liar stands.

Listed in the "seven things which God hates" are found, "a lying tongue," "a false witness," and "a man who sows discord among brothers." Any consideration of the subject of "crooked words" brings us face to face with our own sinfulness in this matter.

It is to be expected that such misuse of speech will be found in the unregenerate world. At the moment our problem has to do with Christians. In this area we are woefully at fault and it requires that we confess the sins of our lips and like Isaiah of old ask that they be touched by a coal from the altar of God's holiness that they may in turn be pleasing to Him. L. NELSON BELL

Jewish Mobs Stone New Church in Jerusalem

A Christian congregation meeting in a small stone church in Jerusalem was stoned repeatedly during the last three months.

Israeli police refused to give specific assurances of protection until the American ministers of the church moved services to a private home and the harassment drew worldwide attention.

There were no reports of injuries, but virtually every window in the church was broken. The stonings took place while services were in progress. Worshipers were showered with flying glass.

Hostilities were blamed on Orthodox Jewish fanatics. But some Israeli authorities intimated that the leaders of the church group had invited trouble by preaching the necessity of conversion from Judaism.

The congregation subjected to the attacks operates under the aegis of the Churches of Christ, most loosely knit of the major U. S. denominations. Its 1,800 completely autonomous congregations include a constituency of some 2 million. Churches of Christ have no co-ordinating administrative agencies or personnel, there being no organization beyond the local church. Beliefs are nonetheless quite uniformly conservative among the churches, most of which are in the South and West.

In addition to the congregation in Jerusalem, the Churches of Christ sponsor two others in Israel, one in Nazareth with about 45 Arab members and another in Eilabun, with 150 members.

They are led by the Rev. Ralph T. Henley, 40, of Chattanooga, Tennessee, and the Rev. Ernest O. Stewart, 38, of Detroit.

Religious films have been shown in the churches from time to time, and the ministers were accused of using these to "lure" Jewish citizens.

They denied using candy to attract children into the church. Some Israelis even resent the distribution of food and clothing to children by Christian missionaries.

The Jerusalem church is still a small mission, with a maximum attendance of about 34, including Henley's wife and six children.

The showdown came when Henley, at a Wednesday evening service July 5, decided he had had enough flying glass.

"The services will cease," he said, "and they will not be resumed until such time as the police department gives us definite assurances of the safety of the worshipers."

Retorted Police Captain Michael Buchner: "What am I supposed to do, go down there and arrest a hundred people? Does he want to start a revolution? We have a man on patrol there at all times now. We will keep the gate cleared so that persons can go in and out without being hampered. If we see someone throw stones, he will be arrested."

A meeting was subsequently arranged between Henley, Jerusalem District Commissioner S. B. Yeshaya, U. S. Consul General Eric Wendelin, and Buchner.

Yeshaya then gave assurance of police protection.

In the meantime, two children were charged with throwing stones and were scheduled to appear in a juvenile court. But Buchner repeated a suggestion that the missionaries were revolutionaries of a sort.

At the meeting Yeshaya reportedly stressed that many Christian groups, some with "a missionary trend," had been active in Jerusalem for many years without serious difficulties, while the missionaries of the Churches of Christ had provoked the people in a mainly Orthodox Jewish neighborhood by their aggressive evangelistic methods.

The two American missionaries were said to have denied using "aggressive" methods and to have been content with holding "open house" for all comers, and providing films on New and Old Testament themes with commentaries in English and Hebrew.

Dr. R. J. Zwi Werblowsky, lecturer in comparative religions at the Hebrew University and honorary secretary of the Israel Inter-faith Committee, echoed the charge that the Churches of Christ missionaries had engaged in "aggressive proselytizing activities."

"While they have hardly succeeded in converting a single Jew," he said, "their activities have been extremely harmful in poisoning inter-faith relations at this juncture when Jews, Protestants, and Catholics do their utmost to improve the atmosphere."

Earlier, Werblowsky visited Henley and Stewart, together with Dr. Maas Boertien of the Dutch Reformed Church, who is secretary of the United Christian Council for Israel. The meeting was fruitless, he said, adding:

"Since the Church of Christ refuses any co-operation with the United Christian Council, on the ground that its attitude toward the Jews is a 'compromising' one, the talk was the most frustrated one I have ever had with Christians."

In America, Rabbi Arthur Gilbert of the Anti-Defamation League of B'nai B'rith, condemned those responsible for the stonings. In a letter to Werblowsky, Gilbert declared:

"Granted that this church has missionary aspirations I am sure you will agree with me that the stoning of a church is reprehensible and I certainly trust that important officials within Israel will condemn this outrage."

HOW FANATICS HARASSED CONGREGATION

Mob scenes around the little Christian church in Jerusalem which became the focal point of a virtual international incident began April 5.

On that day, and on every Wednesday and Sunday night thereafter, a noisy crowd gathered.

The first crowd, estimated to have included between 25 and 30 persons, blocked the front and rear gates to the compound and chanted: "Eichmann! Eichmann!"

With each service the crowds grew larger and noisier until April 19, when several persons began to hurl stones at the church.

The twice-weekly stone attacks persisted and most of the windows in the church eventually were broken.

The church is located in the so-called Greek colony in the Israeli sector of southern Jerusalem. The congregation is led by the Rev. Ralph T. Henley of Chattanooga and the Rev. Ernest O. Stewart of Detroit.

Henley was sent to Jerusalem about a year ago by the Central Church of Christ of Chattanooga with the support of other Churches of Christ.

He has indicated in communications to the supporting churches that about a half dozen Jews have been converted as a result of his and Stewart's efforts.

CHRISTIANITY TODAY NEWS

Assessing Castro

Dr. John A. Mackay, Presbyterian elder statesman and lifelong student of Latin America, criticizes U. S. concepts of revolution and freedom which he says have raised basic theological as well as political questions in this nation's dealings with Cuba.

Writing in the July 15 issue of *Presbyterian Life*, Mackay said his article was an attempt "to provide a perspective in which Cuba, its ruler Castro, and Cuban-American relations can be understood and pondered."

He said the revolt of 1959 in Cuba marked the second social revolution in Latin American history and was not inspired by communism any more than the first such upheaval which began in Mexico in 1910 and continued through the thirties.

However, Mackay added, "subsequent reactions to it, especially in the United States, that stemmed largely from a misunderstanding of its true nature, and its deep rootage in the soul of the masses, have made the Cuban revolution more dependent upon Communists than ever should have been allowed to happen."

The behavior of Castro, he said, can be interpreted as "an impassioned fanatical reaction to a sense of wounded honor," particularly as this relates to Castro's attitude toward the United States government.

Said Mackay, who for 20 years served as president of Princeton Theological Seminary: "His passionately sincere, though often unwise efforts to solve in Cuba the major social problem of Latin American countries, namely, to give food and land, health and education to the masses of the people were not sympathetically regarded by powerful economic interests, both Cuban and American."

Mackay recalls that "Castro, during a visit to Washington, was not received in the State Department, but was visited in a hotel room. This unpardonable slight mortally wounded his Hispanic sense of honor. We know the rest: unhappy excesses on his side; ill-advised reprisals on ours, culminating in the ill-fated 'invasion' and the present perilous impasse."

America, he added, broke off diplomatic relations, imposed an economic embargo, forbade American citizens to visit the island, rebuffed Cuban leaders when they suggested that differences between the two countries be negotiated, and sponsored the abortive invasion of Cuba.

"Each action was an unqualified blunder," he asserted.

Mackay said the Cuban problem can only be set in true perspective by Western society's rediscovery of St. Paul's emphasis on the inseparable connection between work and true human dignity.

Lawmaker's Plea

Warning that the United States is approaching the day when a young Castro could plunge the country into a Communist dictatorship, Republican Representative Walter Judd called on businessmen assembled in Miami Beach this month to rededicate their lives to Christ to make America more righteous.

In an address before the annual convention of the Full Gospel Business Men's Fellowship International, a Pentecostal group, the former Congregational missionary to China reminded some 1,000 delegates that it is righteousness, not power or wealth, "which exalteth a nation."

Americans, said Judd, have been seeking peace and prosperity and forgetting the Bible which admonishes, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

He declared that "Communism will not take the world by Russian troops crossing borders. But Greeks will take Greece, Italians will take Italy, Frenchmen will take France, as Cubans took Cuba, and Americans will take the United States if communism succeeds!"

PROTESTANT PANORAMA

● Officials of the International Convention of Christian Churches (Disciples of Christ) accepted this month an invitation from the newly-constituted United Church of Christ to hold conversations looking toward a merger of the two denominations. The response was announced to delegates attending the United Church's biennial synod in Philadelphia.

● Outcome of a referendum on an amendment to the Methodist constitution was in doubt at the close of the 1961 spring series of annual conferences. With returns in from 107 of 132 conferences, it was reported that the vote was running slightly behind the necessary two-thirds majority. The proposed amendment would make certain procedural changes in Methodist assemblies, including enlargement of the General Conference from a maximum of 900 to 1,400.

● The Oriental Missionary Society announced its withdrawal this month from the Korean National Christian Council. Indications were that it would soon be followed by Korea's third largest denomination, the Korean Holiness Church, with which it is associated. The move stems from anxieties over the ecumenical movement.

● Publishers of *The New English Bible* announced on July 7 that its sales had passed 2,500,000. Printings now total 3,275,000. The Oxford and Cambridge university presses, which issued the new translation jointly, plan to put leather and other specially bound editions on the market this autumn.

● A 500-member Pentecostal congregation on the outskirts of Toronto plans to build an aluminum-domed church seating 3,500 persons and costing about $500,000. The new sanctuary of what is now known as the Lakeshore Gospel Temple will be known as the Queensway Cathedral and will be the largest non-Roman Catholic church in Canada.

● Christian literature "clearing houses" for Africa will be established at Yaounde and Kitwe and a Christian news service will be inaugurated, according to an announcement made at the All Africa Christian Literature and Audio-Visual Conference in Kitwe last month.

● Portuguese authorities have closed an Assemblies of God church near Lisbon on grounds that the church held its services in a building which was not licensed for that purpose, Missionary News Service reported this month. Observers were said to have attributed the action to the accusations that Protestant missionaries in Angola were aiding native insurgents against Portuguese authorities there.

● Acting to relieve a critical shortage of Bibles in Indonesia, the United Church of Christ in Japan and the Japan Bible Society announced this month that they plan to ship 10,000 Malayan-language Bibles for Christians in that country.

National Healing

Former Governor Theodore R. McKeldin of Maryland called on Americans this month to follow the advice given the Jews in Solomon's day.

McKeldin, a prominent Methodist layman, cited II Chronicles 7:14 in an address before the Ocean City (New Jersey) Tabernacle Association:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

He declared that Americans "have attained a height of earthy splendor that we had never reached before." But, he added, "the Lord is not impressed, any more than he was impressed by the temple that Solomon's hands had raised."

In North Carolina, meanwhile, two church leaders are launching a prayer campaign using the same text as a basis. Ruling Elder J. W. Thomson of the Presbyterian Church in the U. S. and Dr. Paul L. Grier of the Associate Reformed Presbyterian Church seek to stimulate establishment of personal and group prayer covenants throughout the nation.

Upper Midwest Crusade

Billy Graham's Upper Midwest Crusade was climaxed with an eight-day evangelistic series at the Minnesota State Fairgrounds in St. Paul which drew an aggregate of some 300,000 persons, 6,652 of whom recorded decisions for Christ.

The attendance was the largest for any single week of a Graham crusade in the United States. It included the 75,000 who turned out for the closing rally, which was the largest function of any kind ever held before the Minnesota State Fairgrounds Grandstand.

The previous week had seen Graham's associate evangelists conduct 41 meetings in 10 cities of 4 states. These attracted an aggregate of 44,672, the Billy Graham Evangelistic Association reported.

The evangelist's engagement in Minnesota followed on the heels of a highly successful two months in the United Kingdom, where he said he found evangelicalism steadily growing stronger. The British series closed with a rally in Glasgow attended by some 38,500 and another in Belfast where about 55,000 gathered.

Graham, following a checkup at the Mayo Clinic, hoped to get a few weeks' rest at home before the scheduled opening of a four-week crusade in Philadelphia, Sunday, August 20.

In Canada, meanwhile, British evangelist Tom Rees concluded his four-month, 26,000-mile Mission to Canada.

Rees, a close friend of Graham and a noted Anglican layman, had the official support of the large denominations—Anglican, United Church of Canada, Presbyterian Church in Canada, the Baptist Federation of Canada, and the Salvation Army.

He said was "appalled" at the almost complete absence of teen-agers and young adults from Canadian Protestant churches.

"All I seemed to see," declared the 50-year-old Rees, "were gray bards and bald heads. At this rate the churches will be empty in 20 years."

Church Court Complex

Chief concern at the July session of the National Assembly of the Church of England was the proposed revision of its ecclesiastical court system.

The assembly, first to convene under the newly-installed Archbishop of Canterbury, Dr. A. M. Ramsey, considered proposals presented by an archbishops' commission.

One of the main aims was drastic simplification. The present system, which provides for innumerable courts to a diocese, dates back to William the Conqueror in 1072. Until 1832 there were virtually no changes.

Most of the controversy on the floor of the assembly centered on matters of ritual and doctrine. As it now stands, the final appeal in cases of this type is the Judicial Committee of the Privy Council, which is the reigning monarch's supreme legal committee.

The new proposals would abolish the Privy Council as the final court of appeal in doctrinal cases, to be replaced by a court of three judges and two bishops.

Evangelicals have been worried by the way more and more power has been placed in the hands of bishops in recent years. During the assembly debate Major W. F. Batt, veteran justice of the peace, and Mr. P. H. Walker, a solicitor, both expressed concern at the new prominence of bishops. Batt asserted that bishops were too often interested parties, that they should therefore be kept out of the court cases, and that the cases should be decided by legal experts.

Another bone of contention was the episcopal veto. At the present time bishops have an absolute right of veto in ecclesiastical cases, and many believe that this is, as the British would say, "a scandal," because a bishop would hardly allow prosecution in a ritual case.

It was noted that lay opinion as expressed in the floor debate was unanimously opposed to the veto's retention.

Papal Encyclical

The social encyclical issued by Pope John XXIII this month will probably become the most widely-publicized document ever created by the Roman Catholic church.

"Never before in history has a papal pronouncement been so widely and promptly publicized," said Religious News Service.

The monumental, 22,000-word encyclical was also described as the longest in papal history.

Known as *Mater et Magistra* (Mother and Teacher), the document was immediately made available in major modern languages, in addition to the official Latin.

It was ranked as one of the three great social documents of the Roman Catholic church along with the *Rerum Novarum* of Pope Leo XIII and the *Quadragesimo Anno* of Pope Piux XI.

The *Mater et Magistra* was issued in commemoration of the 70th anniversary of *Rerum Novarum,* the encyclical which dealt with the condition of the working classes.

Pope John warned that a "fruitful and lasting peace" cannot be reached if there is too great a difference between the social and economic conditions of people.

Crime Surge

Serious crimes increased by 14 per cent in 1960 as compared with the previous year, according to tabulations released by the FBI last week.

The report revealed that lawlessness in the United States was up some 98 per cent over 1950, while the population increase during the decade was only 18 per cent.

Arrests of juveniles have more than doubled since 1950, while the population of youths aged 10 to 17 increased by less than one-half.

During 1960 a serious crime was committed every 15 seconds. There was a murder every 58 minutes, a forcible rape every 34 minutes, and an aggravated assault every 4 minutes.

For the past five years, said the FBI, the crime rate has been rising more than four times faster than the population.

Convention Circuit

At Grand Rapids, Michigan—The Synod of the Christian Reformed Church, meeting in annual session at Calvin College, declined to rejoin the National Association of Evangelicals. The action, by a decisive majority, marked the end of the latest in a series of attempts to have the denomination rejoin the NAE, from which it had withdrawn 10 years ago after 8 years of affiliation. The main reason expressed was that the NAE is "not an exclusively ecclesiastical organization." The NAE had held its 1961 convention in Grand Rapids just two months before and had drawn a large share of its visitor attendance, as well as considerable participation, from the Christian Reformed community.

While declining a measure of ecumenical affiliation in this direction, the synod, however, pushed ahead with moves for eventual union with the Orthodox Presbyterian Church and a sector of the Protestant Reformed denomination. Committees were authorized to plan for a working basis to effect organic merger, and communications were sent to the two groups for consideration.

Dr. John Kromminga was reappointed president of Calvin Seminary after the synod had cleared him of charges that he held erroneous views on the infallibility of Scripture. The charge had been brought by a senior faculty member two years ago when much of the synod's time was devoted to discussion of scriptural inspiration and infallibility. Dr. Kromminga has been president since 1956.

A record budget of more than four million dollars was approved. Mexico was added to the denomination's mission fields, and 10 new areas in the United States were added to the home missions program. A worldwide relief and service committee will be organized to coordinate fund raising and relief efforts of the denomination. P.D.V.

At Chicago—Christian Endeavorers, assembled in their 46th convention, honored Billy Graham as "a worthy example for youths, the greatest evangelist of modern times and the outstanding exponent of Christian service for Christ and his Church."

Graham was presented with the ninth International Youth's Distinguished Service Citation by the International Society of Christian Endeavor before some 4,000 delegates.

"Venture with Christ" has been chosen as the society's theme for the next two years. Delegates resolved to "choose Christ whatever the cost" in every area of life.

At Fairport Harbor, Ohio—Delegates to the 72nd annual convention of the Finnish Evangelical Lutheran Church of America (Suomi Synod) voted to apply for membership in the World Council of Churches. The action was approved by a vote of 138 to 47.

The synod will merge next year with the American Evangelical, Augustana, and United Lutheran churches in a new denomination to be called the Lutheran Church in America, and it was noted that all three of the other bodies hold membership in the World Council.

At Ely, Minnesota—Delegates to the 63rd annual convention of the 11,000-member National Evangelical Lutheran Church voted to merge with the 2,469,000-member Lutheran Church—Missouri Synod. The vote was 112 to 49, barely the required two-thirds majority.

The merger will go into effect in two years if the Missouri Synod agrees to the NELC conditions and if there is no protest within six months from more than one-third of the NELC's 66 congregations.

At Estes Park, Colorado—Protestant missionaries to Indian Americans showed themselves sharply divided on attitudes toward the peyote-using Native American Church in a workshop session of the six-day triennial conference of the National Fellowship of Indian Workers.

The controversial religious group, which now claims some 200,000 adherents among the nation's estimated 600,000 Indians, evoked heated discussion among conference delegates.

"Not by any stretch of the imagination can you say a member of the Native American Church is a Christian," declared the Rev. William Vogel, United Presbyterian missionary at the Navajo Reservation in Ganado, Arizona, and director of the conference workshop on the peyote issue.

"Until a person accepts Jesus Christ as Divine Lord and Savior, he simply cannot be recognized as a Christian," he said. "On the other hand, I would not oppose the Native American Church or attempt for one minute to suppress it. I consider that its members belong to another religion, even though that religion embraces some Christian ideas, and they have every right to do so."

Vogel subsequently declared that a number of Protestant missionaries advocate strong opposition to the group which claims a mounting number of adherents every year. They fear alleged deleterious effects from the drug peyote, a mescaline-bearing cactus which is consumed by worshipers during night-long ceremonies, he said. No scientific evidence has been offered, the minister continued, to show that peyote is harmful or habit-forming, and its interstate shipments by mail as a sacrament is legal. Arizona, alone among the states, bars its use and confiscates incoming shipments of peyote.

The Rev. Peter John Powell, Indian work director of the Protestant Episcopal diocese of Chicago, disagreed with attempts to destroy the Native American Church, saying that Episcopalians and Roman Catholics have long held the philosophy of building on another culture rather than destroying it.

The conference was held under auspices of the National Council of Churches' Division of Home Missions in whose department of Indian work the fellowship has offices.

PEOPLE: WORDS AND EVENTS

Deaths: The *Rt. Rev. Albert Wilson*, 84, Anglican Bishop of Chelmsford from 1929 until his retirement in 1950; in Southwold, England . . . the *Rev. Yunus S. Sinha*, 72, influential Methodist leader in India; in Bareilly, India.

Appointments: As principal of the Presbyterian College in Belfast, Ireland, *Dr. R. J. Wilson* . . . as minister of Tenth Presbyterian Church in Philadelphia, the *Rev. Mariano DiGangi*. DiGangi will succeed the late Dr. Donald Grey Barnhouse . . . as interim president of King's College, *Dr. C. Hans Evans*, minister of Coatesville (Pennsylvania) Presbyterian Church, which he will continue to serve.

Elections: As moderator of the Presbyterian Church in Ireland, *Dr. W. A. A. Park* . . . as president of the Council of Evangelism of The Methodist Church, *Dr. Kermit L. Long* . . . as president of the Unit of the Brethren, the *Rev. John Baletka*.

EUTYCHUS and his kin

FORGERY?

Summer is the time for painting. Not the house; you can imagine how giddy I become on a second-story window sill. (And I am not the only one. My assistant in the last attempt to paint our expanded bungalow was a Korean student who insisted on hanging from the underside of the ladder. He sustained only a dislocated wrist when he fell, and went on to a doctorate and a professional chair in the Land of Morning Calm.)

No, summer is the time for landscape painting in pastels, water colors, caseins, and oils. I am an amateur collector of art materials, with the fixed purpose of becoming an amateur painter some summer. It is also my custom to collect scenic postcards, since I have found it easier to bring the mountain to my equipment than to drag my equipment to the mountain. Naturally I also collect reproductions of masterpieces, with due appreciation for the spadework of those who have gone before.

With this thumb-nail sketch in view, you can picture my horror at seeing *Time*'s recent photograph of Madame Utrillo in the act of burning 30 beautiful paintings. The wanton destruction of that much *canvas* is incredible. But these were painted in oil with such skill that they had passed for the work of Utrillo himself.

On my living room wall is a 7" x 10" reproduction of a street scene by Utrillo. How eagerly would I have substituted one of those real fake Utrillos that was fed to the flames! Things were different in the old days. Any faker who could paint like a master was welcomed in his school and worked a 50-hour week helping to mass-produce masterpieces. Why should our age of imitations become so severe with forgeries? *Time* even suggested that some of the fakes might have been forged by Utrillo himself.

I cornered Pastor Peterson on the subject at the door after church. A statement in his sermon gave me a wide opening: "Every genuine Christian is an imitation- Christ." He had to admit that all life and art is imitation; in fact he agreed readily. "We are made in the likeness of God," he said. "Only the Creator is original."

But he made a sharp distinction between imitations and forgeries. "The apostle Paul asked to be imitated, but signed his greetings against the forgery of false apostles. There is all the difference between the imitation of Christ and Antichrist."

The pastor is right. I'm starting to paint now; I'm copying my Utrillo.

EUTYCHUS

THE AMERICAN DREAM

I want to thank you for printing "The American Dream" by Peter Marshall (June 19 issue). This is indeed a classic on true Americanism, and should be read by every thinking man who realizes his stake in the future of this great country.

R. E. Mohler
Retired Prof. of Biology
McPherson College
McPherson, Kans.

The sermon . . . is so challenging that I have reread it several times, and I would like to . . . mail it to each member of our congregation.

Arthur L. Herries
St. Paul's Union Church
Chicago, Ill.

I "dream" of the day when I might preach with such intellectual power and fervor as was evident in that masterpiece. It was both timely and inspiring as was also your symposium, "Dream, Drift, and Destiny."

Theron R. Cooper
Sand Lake Baptist Church
Averill Park, N. Y.

The issue . . . is as biased as anything I have read by way of "propaganda." It is obviously a "rightist" argument and that is all right except that it is done in the name of Christ, and that makes it subject to the spirit and intent of Christ.

Paul T. Dahlstrom
The First Congregational Church
Alexandria, Minn.

The editorials headed under "Dream, Drift, and Destiny" contained all the painful truths for which the prophets of old were hated and slain. But the very fact that these theses were published in North America encourages us to believe that a healthy trace of our fathers' intent is still manifested. The "falling away" from the spirit of our progenitors is as evident among the lesser "reform groups," as it is within the ranks of the masses. Splinter bodies abound throughout our land, using diverse methods to corrupt the faith once delivered to the saints.

H. Goertson
Vancouver, British Columbia

WHAT WE SHOULD HAVE SAID

In "Marx on 'Union with Christ'" (June 19 issue) you wrote, *"The Red Russian"* by Leopold Schwarzchild. . . . It should be *"The Red Prussian"*. . . .

Bensenville, Ill. C. M. Jankowsky

CALL FOR ACTION—NOW!

Kennedy has pledged no public funds for parochial schools, but his party, working to the contrary, is breaking his campaign pledge in the aid to education bill now shaping up in congress.

Protestants, strong in the United States, almost to a man oppose this slow erosion of constitutional separation of church and state, but effective leadership, often lacking, is needed to galvanize this sentiment and bring it forcibly to bear upon congress.

Toward this objective, therefore, a Protestant council should immediately be set up in Washington, D. C. to keep the local churches informed and to rally them in restricting the aid to education bill to public schools only. Luther's type of brief and trenchant statement should be the way this council communicates and leads.

This council can be composed of the president, or official head, of each of the following groups: National Holiness Association, National Council of Churches, National Association of Evangelicals, Seventh-day Adventists, Nazarenes, Assembly of God, Protestants and Other Americans United for Separation of Church and State, Mormons, Jehovah's Witnesses, Salvation Army, Christian Scientists, Methodists, Unitarians, Southern Baptist Convention, Quakers, and all other Protestant groups.

American Protestantism is immensely strong, richly variegated and diverse, and if ever it realizes its strength, and is led by the right leadership, Rome will be set back in this country for its malefactions

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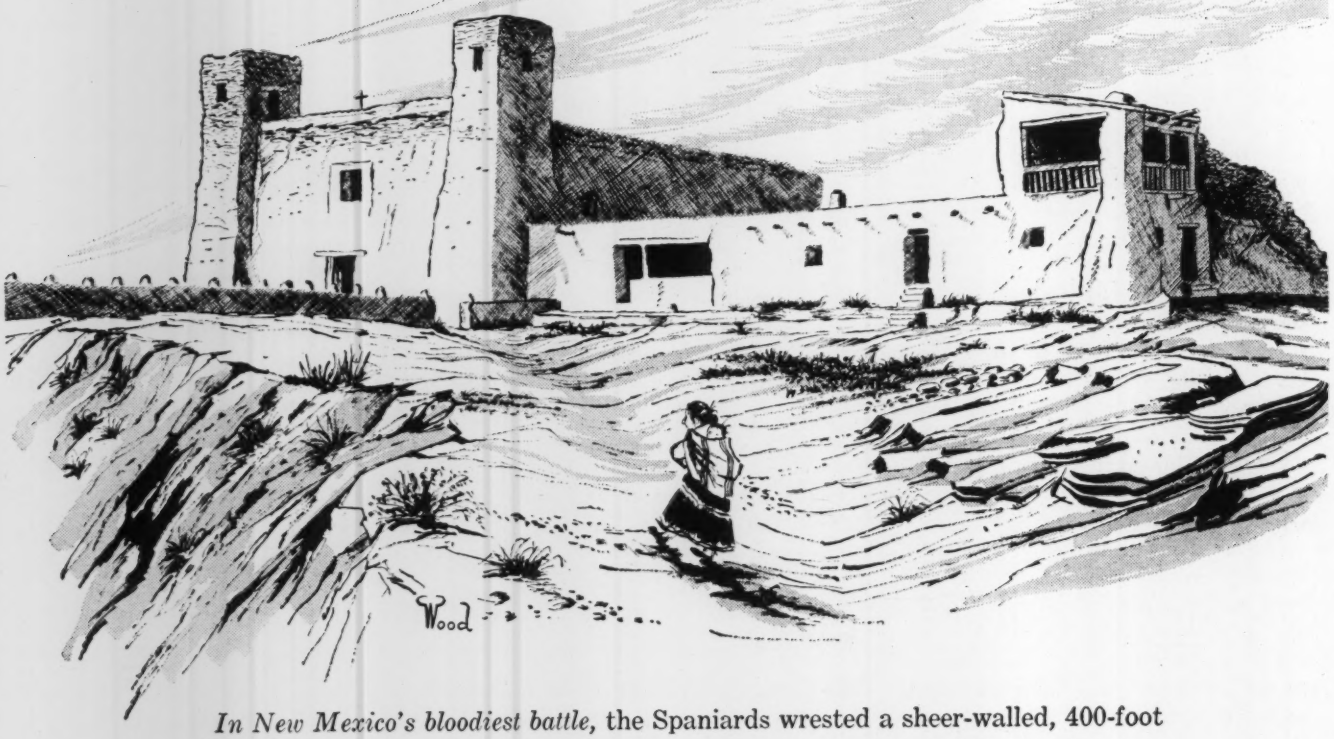

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to break down our constitutional way of life.

A Protestant council, with emergency powers, should be set up promptly in Washington, D. C., and it should go to work, straight through the hot summer months, with activity and zeal.

Otherwise, if the present unconstitutional aid to education bill is passed, Protestants have no one but themselves to blame.

Let our purpose be: public funds for public schools only. HENRY RATLIFF
First Methodist Church
Great Barrington, Mass.

As a Canadian it would be impertinent of me to comment on the current controversy in the U.S.A. over public funds for sectarian schools.

There might however be some guidance to those who are concerned over the issue in the bitter experiences of Ontario in this matter. The law allows grants for both public and separate schools, for building, salaries, etc., from the department of education. From small beginnings, through political manipulation, the claims of the separate Roman Catholic schools have grown to the point where in some areas the very existence of public schools is endangered.

The Roman Catholics will use the public schools (where any minister or priest may go in to give religious instruction to his own group at arranged hours) until it suits their purpose to withdraw leaving the . . . debt of the building and its upkeep upon the shoulders of the non-Roman section of the community.

It is apparently too late to do much about it here, but the lesson is plain—give the Roman Catholic church an inch and it will soon claim a mile.
Cobden, Ont. R. KEITH EARLS

MANCHESTER RELAYS

June 19 issue of CHRISTIANITY TODAY states: "*Decision* reported 10,000 land-line relays (closed-circuit audio transmissions) of the evangelist's messages. The British Evangelical Alliance . . . said there were 1,440." . . . *Decision* Magazine never said 10,000 land-line relays."
GEORGE M. WILSON
Billy Graham Evangelistic Association
Minneapolis, Minn.

● *Decision* (February, 1961) reported "telephone relay centers for carrying Crusade messages direct to 10,000 local church meetings." CHRISTIANITY TODAY and some others understood from this that 10,000 relay centers were envisaged. *Decision*'s figure represents actual relays multiplied by the number of evenings they were in use.—ED.

SUBSEQUENT TO NEW BIRTH

[Re] the article "Pentecostal Meeting Makes Holy Land History" (May 22 issue): . . . Speaking with tongues is the initial, physical evidence, not the heart and soul, of the Pentecostal experience. It should be part of the believer's subsequent Spirit-filled life.

As a whole, we have never considered that a person's basic Christian experience is not legitimate apart from speaking with other tongues. We have always emphasized that the baptism with the Holy Spirit is an experience subsequent to the new birth. J. W. JEPSON
Pentecostal Bible College
Pentecostal Church of God in America
Ashland, Ore.

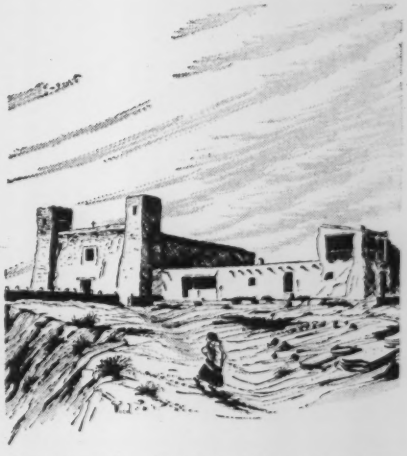
The article . . . was definitely appreciated. . . . Various denominations are now experiencing a definite Pentecost, not just the Assemblies of God. At a recent meeting, there were present James Brown, Presbyterian; Roy Allebach, Mennonite; Rabbi Jack Robins; Keith Ruegsegger, Baptist; The Finn Twins, Roman Catholics; Harold Bredesen, Dutch Reformed; Dennis J. Bennett, Episcopalian . . . and others, all spirit-filled with the evidence of "other tongues."
Chappell, Neb. FLOYD GARRETT

INIQUITIES IGNORED

Acres of newsprint are wasted in tilting at the iniquities of so-called theologians. I am not sure who bothers to read their works, but to the ordinary Christian they are merely irrelevant. The issue of April 24 reached an all-time low in taking seriously the mental meanderings of men who from the safety of their studies are trying to fight the missionary battle. Frankly I am far too busy fighting it on the ground out here to bother with all this vapourising. Why bother to take them seriously? The last word is with God, not with the professors.
KENNETH GREGORY
Holy Trinity Church
Karachi, Pakistan

DIVINE HEALING

It is no more intelligent to brand a minister as a "faith-healer" because he believes that Jesus Christ will heal than it is proper to address him who preaches that Jesus saves a "faith-saviour." A correct term used to express this blessed truth is "divine healing."
Tuba City, Ariz. D. R. RAMSEY



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Books in Review

THE CHURCH IN ENGLAND—AFTER THE PURITANS

Worship and Theology in England: From Watts and Wesley to Maurice, 1690-1850, by Horton Davies (Princeton University Press, 1961, 355 pp., $7.50), is reviewed by Philip E. Hughes, British Editorial Associate of CHRISTIANITY TODAY and now engaged in research on Calvin's thought.

Those who delight in a book well written and finely produced will take pleasure in this volume. Dr. Horton Davies gives us a fascinating and widely-ranging study of 160 years which witnessed the fragmentation of English religion, the flowering of the Evangelical Revival, and the commencement of the Oxford Movement. The present work is in some measure a continuation of his earlier book, *The Worship of the English Puritans,* published in 1948 and now out of print. It is in the region of nonconformity that he is most reliable as a guide. Yet for one who has been nurtured in nonconformity he has some surprising blind-spots.

It is extraordinary to observe the complacency with which many Free Churchmen today fall into ways of Anglo-Catholic thought and expression which would have been abhorred by their spiritual forbears. To describe, for example, the celebration of Holy Communion in the Church of England as the "priest offering the daily sacrifice" is unwarranted by anything in the Book of Common Prayer, as is also the frequent misuse of the word "altar" for the Holy Table. To employ the terms "Protestant" and "Catholic" as though they were antithetical to each other may be popular but shows little regard for either history or the teaching of the New Testament. And why should Gothic churches be considered "more characteristically Anglican" than the Reformed architecture of Christopher Wren? Again, it is a somewhat superficial estimate which maintains that "it is hardly too much to say that the restoration of reverence to English worship is the unpayable debt that the Church of England owes to the Oxford Movement and to the Anglo-Catholics who succeeded to its mantle." True reverence in worship accompanies a proper apprehension of the sovereign majesty of Almighty God as Creator, Redeemer, and Judge, such as we find in the Reformers of the sixteenth century, the Puritans of the seventeenth century, and those who follow seriously in their steps. Anglo-Catholic worship is too often marred by ritualistic fussiness and incomprehensibility to be intelligently reverent.

One who is unaware of Dr. Davies' ecclesiastical pedigree might, in fact, at times suspect him of being a High Churchman, for he is critical of Evangelicalism (which of course is open to criticism) in a way that he is not of Anglo-Catholicism, and indeed regards the Oxford Movement as having made good the defects of Evangelicalism. One cannot help wondering whether his conviction that "while Protestantism's strength is to be found in theology, preaching, and ethics, its worship requires the supplementation of the Catholic tradition," is not characteristic of much current "ecumentality," which seems to presuppose that all schools of worship and theology, however diverse, have their own distinctive "insights" to contribute to the common pool.

One is startled to find Richard Baxter described categorically as an Arminian! —to read the adjectives "risqué" and "erotic" applied to George Whitefield's preaching—and to be advised that there is an "unequal conflict between consistent Calvinism and Christian charity"! Typical of Dr. Davies' penchant for neat over-simplification are his assertions that "in Whitefield there was more heat than light; in Wesley more light than heat," and that "as a liturgical criterion Scripture was primary for the Baptists and secondary for the Quakers; the Holy Spirit was secondary for the Baptists and primary for the Quakers."

Despite the criticisms which have been offered, this is no lightweight work. We are given a clear picture of the baneful effects of deistic latitudinarianism (tellingly described by Dr. Davies as a "decorous desert of the soul"): "The dry husks of decency, deism for dilettanti, and such philosophical fudge were a sorry substitute for the strong meat of the gospel." Attention is rightly given to the covenant nature of the sacrament of baptism; indeed, the covenant is assessed as "the muscle and sinew" of Calvinistic ecclesiology. The author fittingly points out that it is "erroneous to suppose that the Evangelicals, in appreciating the pulpit, depreciated the Sacrament."

The concluding chapter is devoted to a valuable study of certain aspects of F. D. Maurice's thought. Maurice is a figure the full impact of whose influence has been felt only in recent decades. This is apparent, for instance, in the depreciation, so fashionable nowadays, of so-called "propositional" theology, in contrast to the concept of truth as subjective and communal—with a consequent disparagement of the doctrinal affirmations of Scripture, creeds, and confessions. Maurice's contribution, too, to the development of a theology of the Incarnation, Alexandrian in temper, and leading to a universalistic concept of the fatherhood of God and the brotherhood of man—which became so characteristic of the liberal social "gospel"—was not negligible. As Dr. Davies remarks, it was largely due to him that the Tractarians, "who might otherwise have been lost in antiquarianism and 'ritualism,'" took up "the responsibility for a juster Christian social order." Reformed Christians will approve Maurice's censure of the ritualists' doctrine of the localized presence of Christ in the Eucharist: "Their attempt to bring Christ back to the altar seems to me the most flagrant denial of the Ascension, and therefore of the whole faith of Christendom."

A deficiency in discrimination makes this book less than great. But it is not deficient in the charm of its style and the range of its research, and intending readers may be assured that they will derive real pleasure and instruction from the study of its pages.

PHILIP EDGCUMBE HUGHES

THE TRACTARIANS

Victorian Miniature, by Owen Chadwick (Hodders, 1961, 189 pp., 25s.) and *The Mind of the Oxford Movement,* by Owen Chadwick (A. & C. Black, 1961, 239 pp., 21s.), are reviewed by Gervase E. Duffield, London Manager of CHRISTIANITY TODAY.

The Master of Selwyn College and Dixie Professor of Ecclesiastical History at Cambridge has given us two admirable volumes on the nineteenth century. Writing with delightful charm, Dr. Chadwick unravels from the extant diaries of the squire and the parson, both Evangelicals, the story of life in a little Norfolk village. This is no book merely

for antiquarians, for its portrait is typical of an English parish in the last century. The squire and the parson are the two powers in the village, and the parson's independent means make him free financially from the squire. The tensions, which the villagers feel, appear when the parson objects to the dances the squire holds. The latter thinks this narrow, but it poses a problem for the squire's servants and family, some of whom follow the parson's lead in spiritual matters. Despite the impetuous outbursts of his wife against the lord of the manor, the parson wins in the end and even the squire himself follows the rest of his family in turning to him for spiritual help. Not only does the ministry of the Gospel triumph in the story of the book, but we are shown a delicately-painted picture of English village life.

The second work is an anthology from Oxford Movement writers with an introductory essay. The men of this Movement—or Tractarians, as they are sometimes called—had a vast influence. It extended far beyond the shores of Britain, and is still being felt in many churches.

Newman's *Development of Christian Doctrine* had its effect on Roman Catholic thought. The High Church movement throughout the Anglican communion is well known, and draws its inspiration from Tractarian theology. The hymns of Keble and Newman are sung in many truly Protestant churches, and some recent Free Church publications reveal Tractarian strains. It may sound surprising to think that Free Churchmen are attracted to the Oxford Movement, but the reviewer knew a group of Baptist ministerial students who regularly frequented a Tractarian centre of worship until restrained by the College Principal. Their motives were not entirely ecumenical enthusiasm either!

The Evangelical is inclined to blame this Movement for any ritualism or Popery in sight, but a more balanced assessment is required. The early Tractarians protested against the coldness of eighteenth-century rationalism and its dead Latitudinarianism. They deplored the exaltation of reason over faith (p. 73). They felt the warmth of worship, and it was natural they should be attracted by poetry, often of the mystical type. Unlike the Evangelicals, they did not look to the rediscovery of biblical theology at the Reformation, but they turned to antiquity. They were also caught up in the Romantic movement and influenced by novelists like Sir Walter Scott and his idealized picture of the chivalrous mediaeval knight. Newman

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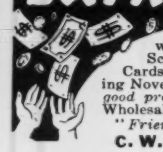

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HERE AM I

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denied a slavish imitation of the Fathers (p. 124), but the era of these ancient worthies was the golden age for the Tractarians. We find William Palmer, a don at Worcester College, Oxford, explaining that tradition was only "confirmatory of the true meaning of Scripture" (p. 131). Nevertheless the Tractarian gaze at the patristic writers and the Middle Ages was largely one of uncritical admiration.

The first two sections of the anthology are titled Faith and The Authority of The Church. The third on Sanctification is the longest, and in it Dr. Chadwick underlines the concern of these men for a deep piety.

Pusey's view of the disciplined life of prayer puts most of us to shame as we read it. Keble's "Sun of my Soul" and Newman's "Lead Kindly Light" are fine hymns reflecting this piety, despite the irony of the latter. The early Tractarians were of far greater stature than their successors. They thought ritualistic trappings were minor matters, and Pusey is found warning Ward not to take too much notice of these secondary points. Again, Pusey was horrified at the rationalism of German theologians, and hence his famous commentary on Daniel, which displays not only his devotional insight but contains the leading remark that Daniel sorts out believers and unbelievers. His reference was to the radical German approach to the book, but it was not obscurantism. John Keble, writing of God's revelation and current theological systems, averred, "A fragment of the true Temple is worth all the palaces of modern philosophical theology" (p. 121). This is a timely warning against relativism and the fashion, current now as then, for running after the latest theological craze. Tractarians stood firm on the Bible as God's Word until the controversy between Canon Liddon and Charles Gore marked the parting of the ways. Liddon was the true heir and he would have none of Gore's kenotic Christology and compromised High Church Liberalism.

Dr. Chadwick has sketched out with admirable fairness the leading characters of the Movement, and within his self-imposed limits the selection of quotations is judicious, though often I found I wanted the context to see how the argument developed. (Perhaps it is the function of an anthology to send us to the full originals?)

Yet two questions stand out. Does Professor Chadwick glide too smoothly over the divergent developments within Anglicanism? I think so. And arising

out of this, he does not ask the key question as to whether Tractarianism can fit within the framework of constitutionally-established historic Reformation Anglicanism. After all, the discovery of the Fathers was not the achievement of the Oxford Movement or the seventeenth-century divines. The Reformers read and valued them. What greater patristic scholars have there been than Bishop Jewel, Cranmer or Hooker? But the Reformers tested the Fathers against the Bible, whereas Pusey and others were not similarly critical. They idolized the Fathers too much, and followed them without discrimination. Secondly, Dr. Chadwick admits he left out selections from Tractarian polemics. This is readily understandable in the current theological climate of hostility to strong dogmatic pronouncements, but does it result in a balanced historical impression? The non-specialist reader could be misled, though there are odd hints, even in Dr. Chadwick's extracts, of a Tractarian theology divergent from the main stream of historic Anglicanism. Pusey on the Real Presence in the Lord's Supper is not the biblical note of Cranmer and the Prayer Book. Newman's interpretation of Catholicity with its stress on the sacraments and the place of the bishop differs from the Reformers who showed that Rome had narrowed the meaning of "Catholic," and that true catholicity was adherence to apostolic doctrine. The emphasis on a line of bishops has bedevilled ecumenical progress ever since. This idea was new to the Church of England, and the undesirable alien is still resident.

The Oxford Movement was a mixture. It fostered, as the Evangelical revival had done, a warmth of devotion, though the types of worship were very different. It stood firm on the Bible, and shunned the doctrinal compromise, now so fashionable. Newman wrote (pp. 144 f.): "If the Church would be vigorous and influential, it must be decided and plain-spoken in its doctrine. . . . To attempt comprehensions of opinion, amiable as the motive frequently is, is to mistake arrangements of words, which have no existence except on paper, for habits which are realities; and ingenious generalizations of discordant sentiments for that practical agreement which alone can lead to cooperation."

Its followers soon acquired a dislike for the Reformation. Newman saw where this trend was leading, and after the failure of the casuistic Tract 90 where he tried with passionate, if misguided, sincerity to show he could sign the 39 Articles, he went to Rome. Perhaps he

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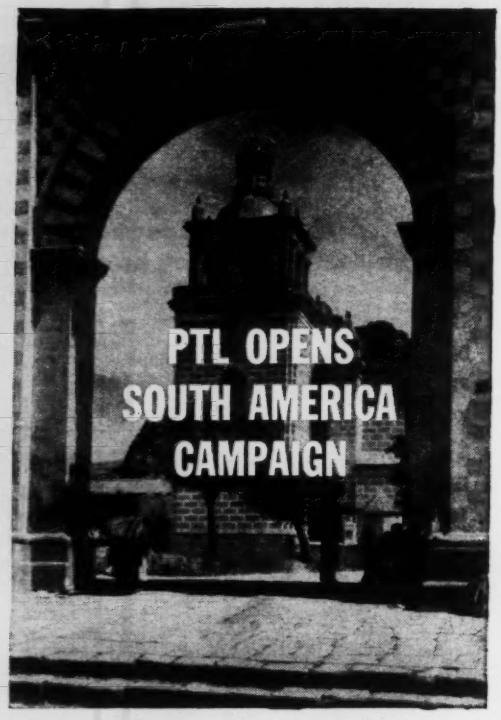

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was the Movement's truest son?

At any rate the Movement which he led explains the enormous rift in twentieth-century Anglicanism where diametrically-opposed views coexist in the same church. It is doubtful if harmony can ever reign again unless drastic action is taken; for Newman and a convinced Evangelical like Bishop J. C. Ryle would agree that compromise is not honoring to God. Divine revelation cannot thus be mauled by man without insult to the Creator. GERVASE E. DUFFIELD

LIBERAL CATHOLICISM

Gore: A Study in Liberal Catholic Thought, by James Carpenter, (Faith Press, 1960, 307 pp., 30s.), is reviewed by James Atkinson, Lecturer, Hull University, England.

Right up to his death in 1932, Charles Gore was the most influential mind in the Church of England. Nurtured in the Tractarian tradition, he sought, on the basis of an Incarnational theology, to provoke his contemporary world to set the Catholic Faith into its right relation to the intellectual, moral, and social problems of the day. Gore had the background which seems to characterize most Anglican theologians: he took the essential Reformation doctrines seriously with their emphasis on Scripture, the Fathers, reason, conscience, and authority; he had a high doctrine of the Church and the importance of the Church as a worshiping community; he had also that non-committal insularity from Continental theology.

He has been rather neglected in recent years, perhaps largely because of the dominance of philosophical positivism since the days when he sought to justify his liberal Catholicism. Now that signs of a return to metaphysical thinking are clearly visible, Gore might experience some fresh study. This book by an American, James Carpenter, is certainly a first-class examination and assessment of Gore. It reveals close knowledge of Gore's work. The footnotes and references to contemporary opinion are always interesting and informed, and not seldom quite valuable and original. He deals with Gore's idea of Catholicism, the centrality of the prophetic thinking to his own philosophy of religion, the historicity of Christianity, his idea of authority, his doctrine of the Incarnation and Redemption, and the Church and its mission to society.

Bishop Gore, as Mr. Carpenter shows, was not an academic theologian as such, but wrote theology to his contemporary

situation for the thoughtful and interested layman. Of special interest in the ecumenical situation today are his views on the Bible, on authority, and the sense in which the Church of England claims to be both Catholic and Protestant.

Gore believed that there was nothing "distinctive" about the Church of England, for at the Reformation she did not commit herself to Lutheran, Calvinist, or Romanist positions. She claimed to maintain the ancient faith in conjunction with the Reformation appeal to Scripture, sound reason and learning, and tradition. It was in this sense that Gore identified Anglicanism with liberal Catholicism. He was closer here to the Reformation and the genius of Anglicanism than we give him credit for. As an example of this soundness in basic principles, it must be remembered to Gore's credit that of all his contemporaries he alone understood the 1914-1918 war as an expression of the judgment of God on a godless society.

He had no use at all for foolish talk about an infallible Church, but thought in terms of her indefectibility in the sense that truth shall never desert the Church as a whole. (This was Luther's view precisely.) He faults Rome for making her tradition as of equal authority to Scripture, or even to that of the early Church, and thereby making Rome herself the tradition. (Cullmann makes this very point in his work.) Tradition is valid as an interpretation of Scripture but can never add to Scripture. It was a happy word of Gore when he thought we should not be wiser than what is written. Gore was right to trace the foundation of the Church to Israel and not to Christ. There is a constant evangelical refrain throughout Gore, and his close association of justification by faith to the life of the Church, both in the early Church as well as today, is certainly very wholesome. Unlike many high churchmen he was never afraid of evangelical language and ideas.

Evangelicals need to understand the high church outlook, and this outlook is at its best in men like Gore rather than in the successors of the Tractarians. Oliver Quick, in comparing Catholicism with Protestantism, once likened Catholicism to the meat and Protestantism to the salt, and regretted that history had too often separated them. Anglicanism may well serve in the mercies of God to keep these together, or even bring them together. But our vigilance will be needed, I imagine, not so much to see that the meat is provided but to see that the salt never gets left out.

The book has an excellent bibliography. The index suffers in that it is almost exclusively of names and without subject matter. That is a deficiency, particularly in a book of this sort which may well take on the nature of a standard text. The writer betrays no trace of his own theological position. Be that as it may, it is a sound work and clearly written, and certainly supplies a need.

JAMES ATKINSON

BARTH ON CREATION, PART 3

Church Dogmatics, Vol. III: *The Doctrine of Creation* (Part 3), by Karl Barth (T. & T. Clark, 1961, 544 pp., 50s.), is reviewed by Colin Brown, Tutor, Tyndale Hall, Bristol, England.

Like the *Enigma Variations* of Sir Edward Elgar, the theology of the post-1930 Barth consists of a series of variations on an original theme. God has taken mankind into partnership with himself. This partnership (which is what Barth has in mind when he uses the term *covenant*) has its basis in the union of divine and human nature in the person of Jesus Christ. Its scope is universal, because the humanity of Christ represents all humanity. And its significance is decisive for the being of Creator and creature alike. For while the whole of creation was wrought with the *covenant* in view, God would not be without the Incarnation which commits him to be the covenant-partner of man. In this volume Barth offers three variations on the *covenant* theme: providence, evil and angels.

Barth has no time for flirtation with notions which equate providence with an optimistic view of the world derived from experience. Any such view is sub-Christian in method in that it interprets the Word of God by experience instead of experience by the Word of God. And it is sub-Christian in content in that it puts asunder two things which God has joined together, namely, God's sovereign direction and preservation of the world on the one hand and the salvation of mankind in Christ on the other. To Barth's way of thinking the former hinges on the latter. Otherwise, we miss the point of the *covenant* and fail to see how all reality centers around Jesus Christ.

The same principles are invoked when Barth turns to the problem of evil. Evil (alias *chaos,* alias *nothingness*) is the reverse side of the reality of which Jesus Christ is the ground and goal. Or rather evil is *that which lacks reality* precisely because it has no place in God's good creation. Yet Barth is no disciple of

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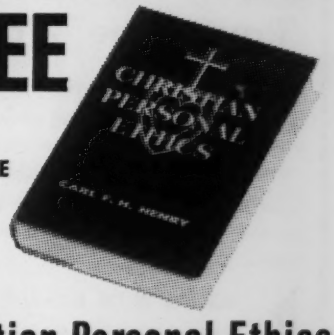

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Mrs. Baker Eddy. Evil is no quirk of mortal mind to be banished by an appeal to mind to rise over matter. In its quasi-impossible way *nothingness* constituted a threat to creation which was only (but utterly) dispersed by the victory of the Cross. It remains for man to realize the fruits of that victory.

Barth's picture of the preservation and direction of creation is completed with an assessment of the angels. The latter are not to be evaporated in the crucible of demythologization. They still have a place, not indeed as semi-autonomous mediators but as witnesses to him who reveals himself in Jesus Christ as the Saviour of mankind.

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Barth's treatment of creation is always suggestive and sometimes even brilliant. But the crucial question cannot be avoided: Can the *covenant* be made to bear the whole weight of Barth's elaborately articulated symmetry of grace? Barth's exposition of providence and evil depends on the thesis that all men are in the *covenant* and are therefore also in Christ. The obvious implication of an unbiblical universalism is one which Barth fights against, but which he has never convincingly repudiated. The same problem reappears in Barth's handling of judgment. Barth can only maintain the ultimate impotence of evil by precluding all possibility of future judgment. This he does by insisting that the judgment borne by Christ on the cross is universally valid for believer and unbeliever alike. But the view can only be maintained by disregarding the force of such passages as Matthew 22:11-14; 25:1-46; John 3:18 ff.; Romans 2:2-5; 14:10; II Corinthians 5:10; Galatians 3:10 ff.; Revelation 20:11-15. At certain vital points throughout the *Church Dogmatics*, Barth seems to have abandoned serious exegesis.

It would seem that Barth's Christology, though presented as the strongest plank of his platform, is in danger of proving its greatest weakness. For here, as elsewhere, Barth has turned everything into Christology. In so doing, he has failed to pay adequate attention to history. The New Testament takes into account two poles of reference. On the one hand, it speaks of the eternal purposes of God in Jesus Christ. But on the other hand, it does so in conjunction with the concrete reaction of men to Jesus Christ in history. Thus the love of God in giving his Son, expressed in the protasis of John 3:16, is not to be absolutized but is defined by the apodosis and exemplified by the whole context of the Fourth Gospel. It would seem that at certain vital points in his theology Barth is so concerned with the first pole of New Testament thought that he neglects the second. And in so doing he lays himself open to the charge of erecting a Natural Theology on the basis of a biblical idea taken out of context.

Despite the simplicity of the covenant-motif, the *Church Dogmatics* makes no concessions to the casual reader. The present volume assumes that the reader has ploughed through two earlier volumes on the subject of creation, not to mention two volumes on *The Doctrine of God* and two further volumes of *Prolegomena*, all of comparable length. But despite our reservations, the task is as rewarding as it is arduous. Barth is a theological encyclopedia. And those who want to work out their theology for themselves must come to terms with him.

COLIN BROWN

SURVEY OF THE BIBLE

The Unfolding Message of the Bible, by G. Campbell Morgan (Revell, 1961, 416 pp., $5.50), is reviewed by Robert Strong, Minister, Trinity Presbyterian Church, Montgomery, Alabama.

This is hitherto unpublished material from the hand of the great British preacher and expositor who was known as well in America as in his native country. The method is to treat each book in the Bible by a short essay on introduction and central theme. The unity of the Bible is constantly emphasized. The work has value principally for laymen interested in Bible survey.

ROBERT STRONG

CHALLENGE TO CHAOS

Baker's Textual and Topical Filing System, by Neal Punt (Baker Book House, 1960, $19.95), is reviewed by Cary N. Weisiger, III, Pastor of the Mt. Lebanon United Presbyterian Church, Pittsburgh.

There is no perfect system for indexing a minister's sermonic resources. Some ministers are severely methodical and enjoy keeping neat files and records with cross references. Some find anything beyond the simplest methods tedious and depend heavily on review and memory. Some *never* try to organize their material.

Baker now offers a handsome and rugged volume of about 500 gilt-edged pages. An excellent guide accompanies the volume, and there are adequate introductory instructions printed in the book itself.

The basic system is as simple and comprehensive as this reviewer has ever seen. It consists of three sections: a textual, a topical, and a reference index. Space is given to every verse of the Bible, many of which will never be preached upon, and to a large list of topics, some of which will receive scant attention in comparison with others. This is the problem of comprehensiveness. Also, there is no provision for a chronological filing of sermons and texts.

The system incorporated here, however, could be the salvation of many ministers whose present methods are without form and void.

CARY N. WEISIGER, III

REVIEW OF

Current Religious Thought

Two WEEKS after the concluding meeting of the Tokyo Christian Crusade I was on the north coast of Ireland. Almost immediately I was asked if I would give some account of the crusade because, as the inquirer put it, "so many Christians in Ulster were praying for it and for those who participated in it." The raising up of a massive witness for Christ in the world's largest city had obviously evoked, at least within Christian circles, a kind of planetary interest.

1. *The Tokyo Crusade was peripherally different, yet fundamentally the same as mass evangelism generally.* An effort of this size in a non-Christian culture was probably without parallel. Certainly no series of meetings in the days of Sunday, Chapman, Torrey, or "Gypsy" Smith could match, for verve or variety, the musical program that was offered nightly for four weeks in the vast municipal "Gymnasium" where the crowds were gathered. Distinctive, too, was the sight of two men, not one, standing at the pulpit to "preach the Word." Each night the message of Dr. Bob Pierce, World Vision's president and the crusade's evangelist, was transmitted to the listeners through the voice of a highly gifted translator, the Rev. Ross Kida.

These differences aside, however, the crusade was basically like many another effort in which the attempt is honestly made to give the Gospel of God's grace in Christ the maximum of simultaneous impact on large numbers of people.

2. *The Tokyo Crusade was progressively, if somewhat slowly, impressive in attendance, yet remarkably effective from the start.* *Newsweek*'s reporter, firing off a dispatch near the middle of the first week, spoke of "dwindling crowds." He should have been present on all of the week-ends and during the whole of the concluding week. He should have seen the 9,000-capacity auditorium jammed "to the rafters," with hundreds more unable to gain admission. What was notable, however, was the spontaneous, unpressured response that people made to the Gospel appeal *from the very first night.* More than a hundred stepped out the first night, 157 the third night, 179 the fourth night, and on it went night by night until more than 9,000 had remained for the counseling after-meetings. Somewhat less than half of these were prepared to make an open profession of faith. The follow-up ministry now going forward will, of course, include the other half, described in the crusade records as those "who want to know more about Christ." Approximately half of those who went to the counseling room as inquirers were without affiliation with any Christian church.

3. *The Tokyo Crusade was criticized, yet mostly for the wrong reasons.* The Communists were hostile, as was to be expected, and for reasons whose fallaciousness was equally to be expected. Some of the missionary groups were critical (in varying degrees), principally because their own "separatist" views seemed to be contradicted by, for example, the commingling of leaders of the "Evangelical Confederation" with leaders of the "United Church of Christ." Some younger Japanese pastors were critical because they were convinced that any effort of this kind, heavily weighed with funds and personnel from the West, was misguided and would, in the end, be more harmful than otherwise to the future of the Church in their country. More searching in import would be an inquiry into how the bi-national, bilingual features of an enterprise such as this might be significantly reduced, thus heightening the impression that this is *in fact* the voice of the indigenous Church calling people to Christ. Dr. Pierce was not unaware of this need and World Vision accepts it as a growing concern.

4. *The Tokyo Crusade was visibly intensive, yet unobtrusively comprehensive.* Holding the spotlight of attention was the "Gymnasium" where every night for a month the thousands assembled and the well-publicized meetings were conducted. Not so colorful by any means, indeed not even known by many people in the city, were the day-time ministries that gave the crusade its wider, if quieter, range, its thrust in depth. Three areas of activity were cultivated: (1) the student community (Tokyo has more than a quarter of a million university students), (2) the business and professional community, and (3) the pastors and church leaders. Scores of meetings, large and small, were held among the students. Luncheons and private interviews were used by Christian laymen from the United States as a means both of fellowship and of witness with Japanese men in the trades and professions. Pastors of Tokyo met in "seminars" for four hours each week during three of the four weeks; during a fourth week, for four hours a day on four successive days, they were joined by pastors from all over the nation. Average attendance by the Tokyo group was 450, while registration for the "All Japan Week" exceeded 1600.

Enough of statistics! Say what we will, they are bare bones. The flesh and breath of the crusade elude all mathematics. Their calculus is of God. Was a meaningful unity of Christian enterprise, enthusiasm, and evangelism achieved by the churches? Was the mass testimony symbolized by the packed auditorium a heartening, even galvanizing, thing to the Christians who are so overwhelmingly outnumbered by the non-Christians? Was the training of thousands of lay workers—both men and women—for witness and counseling a solid accomplishment with long-range possibilities for God? Have the incoming of new members and the responsibility for follow-up left significant encouragement and challenge with the churches? Has the conviction that laymen, dedicated, Spirit-filled, and disciplined, are the cutting edge of the Church's evangelism begun to grip the soul of the Church?

If, even moderately, a yes-answer can be given to these queries, as we believe it can, then we have indeed a suitable underlying for the summing up given at the crusade's finish by the chairman of the Executive Committee: "an event without precedent in the one hundred years of Japanese Protestantism."

PAUL S. REES

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